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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

A New Earth

A HYMN FOR 1917-18

God of the Nations, Father Thou
Of all earth's children near and far,
We raise to Thee our solemn vow,
Who blindly tread the grapes of war:
Lest we should pay the cost in vain,
This curse shall never come again.

Higher the cost than thought can reach;
Ages of suffering on its brow,
With groanings past all human speech
The whole race travaileth till now,
Even at this last to bring to birth
From blood a new and better earth.

Out of the centuries dim and dumb
This be the healing remnant-word:
As saviors of the world we come;
Peace in one hand, in one a sword,
Through war the world from war to free
In universal liberty.

No hatred in our souls we bring;
With bleeding hearts we wield the rod,
And through our battle-cry shall ring
The high and chastening wrath of God,
'Neath which we seek one only good,—
One world-wide human brotherhood.

—William Herbert Carruth.

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THE PACIFIC UNITARIAN.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

VOL. XXVII

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THE PACIFIC UNITARIAN

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Editorial

We enter a New Year that all feel to be one of marked import. We seem to be facing a crisis so great that it may be found an epoch. The year we complete has brought experiences and results undreamed of a year ago, and greater possibilities seem imminent. We have been led far from our customary course and have entered upon a life almost revolutionary. Under the force of events and by leadership heretofore unknown in our national life we are giving of our wealth and of our more precious life-blood unstintedly for what we believe to be the general good. The call is from no narrow patriotism or pride of country, but a deep sense of duty and obligation to humanity. We are making enormous sacrifices for an ideal and apparently we are ready to go far and suffer deeply. The unanimity of feeling is a wonderful testimony to the general willingness to pay any price for the accomplishment of a purpose that we are assured is necessary for self-respect. Peace we love and long for, but instinctively we turn from him who says Peace at any price. Peace is a pleasant condition, comfortable and profitable, but thank God America will not buy it with dishonor. We will follow the right, as we see it, at any cost, and we will do our part in sustaining the honor of the world. Freely have we received and freely will we give.

And do we not feel, even now, when we are only preparing that there is gain in loss? Does it not do us good,

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naturally, to be liberal in support of the Nations struggling for existence? And will it not be a paying investment if we restore the demolished cities of France? We are learning much that is worth while, in ways of usefulness and of enforced economy, and in going without things for the general good.

We know not what this year may bring, but in some form it will bring trials. There may be many and they may be grievous, and we must be ready to be strong. To be strong we must conserve all sources of courage and of faith. Patient we must be, and steadfast with firm determination to stand by to the end. Hope must be kept bright, and trust in the final triumph of the right must be unshaken, however dark the clouds may lower.

Whether the coming year will see the dawn of peace no one knows, but sometime, somehow it will come and it is not too early to get ready for it. We were woefully behind in preparedness for war, and we must make what amends we may by being prepared for peace. The world will never be just the same as it was before the war. It ought not to be, but if it is to be better it will be because we determine that it shall be and take active steps to make it so. Human nature will not be greatly changed. It may be somewhat chastened, but there will be the old-time struggle between the selfish, and the old greed to be held in check. There will be improvement to the extent that a larger proportion seek to be just, and considerate, and kind. One thing to be thrown on the scrapheap is hate. When peace comes we want it to stay, and there should be no room in any human heart for hate. The suc-

cessful cultivation of good will between belligerents may take time, but is the only reliable assurance for peace. Some phase of internationalism must, it would appear, compensate in part for this enforced struggle for supremacy. The strong who would grow stronger at the expense of the weak must be held in check,—by the power of all until self-control is established.

“Conquest and Kultur,” the publication of the Committee on Public Information is a collection setting forth the aims of the Germans as expressed in their own words. It is interesting reading as it reveals the spirit and purpose of the German people as represented not alone by the ruling powers and the militaristic class but by philosophers, statesmen, journalists and preachers. It is plain that back of forms of government there exists tremendous loyalty to the Germanic idea, which includes a conceit so colossal that world domination alone can satisfy it.

Confidence is so sublime that it goes over into irreverence. The decree of Providence assigns Germany the task of civilizing the rest of the world, and from this height no other Nation has rights that it is bound to respect. Germany has a Mission, Conquest is a duty. War is a part of the divine order. Power is frankly worshipped. The rights of any other Nation are limited to its ability to assert or defend them. Given this over-weening arrogance, the devotion to the ambition it cherishes is admirable, and the sacrifices the German people are ready to make are worthy of emulation, but the whole philosophy of life seems to have been poisoned. False education and false thinking have apparently estab-

lished a standpoint at variance with that of other civilized people.

And so there seems to be at issue today a virtual world-struggle between the disciples of Jesus and Nietzsche.

In a grave sense the contest is a religious war. It is to be determined whether brute power, physical strength, might is to prevail, or justice, liberty and right? Is the battle to the strong as Nietzsche taught or to the just as Jesus taught?

Are the Germans justified in their self-estimate? What fruit do they show in men? Was Frederick the Great the superior of Washington, or was Bismarck of nobler mould than Lincoln? And can the world turn backward and yield the right of Nations, won by generations of bloodshed, to the ruthless ambition of a self-chosen people who civilize through appropriation? And can abhorrence of war justify us in non-resistance—the one thing that would be wholly acceptable to those who scoff at it? We may, we must feel deep regret and profound sorrow that we are forced to meet a warring nation with weapons like her own, but since she will not use ours, we must either yield or accept hers.

The offering to all its citizens the opportunity of helping to meet the expense of the war is a wise measure from varied standpoints. Liberty bonds involved little if any sacrifice. They offered a good investment to those who had money to invest, drawing fair interest and being absolutely safe as to principal. But many who have no accumulation of funds have earning capacity leaving a surplus, though small, over expense of sustenance, and the aggregate of these small amounts will

substantially help in sustaining the financial burden of war, and at the same time strengthen the manhood of the investor. England showed the way. The stamp-thrift system, introduced a year or so ago, has added to the receipts of the Treasury on an average about \$4,000,000 a week. France has for years enlisted the small-saver to the substantial help of national finances and to the enormous increase of the mass of people interested in the stability and safety of the Government.

War-saving stamps are offered at 25 cents apiece, and, by adding a few cents to sixteen of them, making the total \$4.12, they may be converted into a savings certificate which will earn in five years, or by January 1, 1923, by compound interest, a sum sufficient to bring the value of each certificate up to \$5.

The plan is extremely simple. One may invest, on his own account, or on account of any member of his family, or in behalf of anybody, or of any worthy cause, such quarter-dollars as he may have to spare in war-savings stamps; these stamps, as explained, may be converted into savings certificates at a cost of \$4.12 each, and these certificates will have a redeemable value of \$5 each on and after January 1, 1923.

California and the West generally is responding nobly to the constant calls for both support of the administration and the relief of the suffering. San Francisco has met or exceeded every quota fixed by those in authority—for men or money. Enlistments, Liberty Bonds, Red Cross membership, support of the work conducted by the Y. M. C. A. and the Y. W. C. A., and specific relief for various communities have been liberally sustained, while commu-

nity calls for the children's hospitals and other causes have not been neglected. Our Associated Charities is yet to be helped and other worthy objects will follow, but we seem to be forming the habit of giving, and human helpfulness is being recognized more and more fully as an obligation to be regularly met by those who are blessed with the ability.

Rev. Earl Morse Wilbur in his address to the graduating class of the Meadville Theological School made a strong plea for "a well balanced religion." He spoke, as he said, "from somewhat wide observation of the glorious successes and the utter failures, and the much more common partial successes and partial failures, of men whom I have known"

He impressed upon his hearers the vital importance of cultivating in themselves a well-balanced religious life, and still more to develop through the churches they should serve an organized religious life that should be symmetrical and that should minister to and strive to nourish the whole spiritual man and the whole of the spiritual needs of the community. The first necessity is to have a clear and firm notion of what religion really is, and how it is rooted in the whole spiritual nature of man. Religion is the sum total of one's attitude toward a supernatural world. It is nothing less than a *personal experience, comprising the three fundamental elements of belief in God, love of God, and obedience to God.* It corresponds to the three familiar aspects of the spiritual nature of man, the intellectual, the emotional, and the volitional—the thought, the feeling, and the will, and if it is fully to satisfy the religious nature of men and to perform

its due part to the community, it must take each of these three elements fully into account. If any one of them is emphasized far out of proportion to the others, some of the people served will be repelled from the religion offered and the church served. There must be even balance between the intellectual, the emotional and the practical emphasis.

There are individuals to whom religion has, practically, to do only with the intellectual nature. There are others to whom it is wholly a matter of feeling. A third class is essentially practical. Doing good is their religion. Conduct and character are all that seems worth while. He pointed out the defects of atrophy, and the reproach that is brought upon religion and the church. In happy contrast to deformation and excess is "the man of well-balanced soul, in whose religious life the length and breadth and height are equal—the man in whom deep and strong religious feeling is re-enforced and guided by clear and firm religious convictions, both conspiring to sustain a broad and true and sane character in which religion and morality are so blended that they can scarce be distinguished one from the other. Let nothing less complete than such a type of religious life in those to whom you minister be accepted as your aim, or be permitted to yield you satisfaction."

Dr. Wilbur referred to the tendency of different denominations to emphasize one or the other of these three sides of the spiritual nature, and urged that Unitarians seek the full religious life and not be satisfied to minister to one-sided souls. He urged that every sermon preached be well-balanced in its religious appeal. He also urged that

varied needs be considered in the year's preaching.

"Review your themes from time to time and see whether they are getting out of proportion. Have you preached for a quarter almost entirely on aspects of personal religion? Remember those then that need help in solving some of the problems of religious thought. Have you been giving yourself largely to doctrinal or controversial preaching? Do not forget those that are eager for inspiration to do good to their fellow-men. Have your sermons for some time seemed to assume that the Church has no other mission in the world than to hasten the reconstruction of the social organism? Bear in mind that men also have their individual needs that demand religion's help. In your preaching, and in your whole ministry, be all things to all men, that you may by all means save some."

Dr. John H. Boyd has been enlivening preaching up in Portland, which, by the way, he says, has the smallest conception of the religion of Jesus Christ of any place in which he has ever lived. He holds up to ridicule the overhead expense of conducting churches and says efficiency experts are needed.

He recently visited a town of 1200 people. There were seven churches there. Too much "overhead!" One church is enough for 1200.

The Presbyterian church had 16 members who supported their pastor at a cost of \$300 a year to themselves and with \$700 missionary money. The next largest church was the Episcopal; it has 12 members.

What, then, must the churches do? They must co-operate. Methodists,

Presbyterians, Congregationalists, Episcopalians and all the rest must join hands to eliminate competition, especially in the smaller communities, and to cut down "overhead."

He is somewhat critical. He says: "There is not an outstanding thinker in American Presbyterianism, and there are but about five in the entire world today."

He is not entirely pessimistic.

The world must be rehabilitated—after the war. International law has failed. Science has failed. Education and Socialism have failed.

Jesus Christ, enthroned as the ruling force of the universe, will not fail.

A feature of the times is the growing accent on human values in all business and industrial relations. An instance of this was a recent convention at Dayton, Ohio, of five hundred of the wives of the sales agents and salesmen of the National Cash Register.

During the convention in a series of morning and night sessions for five days, the wives were let into the secrets of the business of making and selling cash registers; its usefulness; the problems their husbands faced in their business and how from more intimate knowledge the wife can give him real encouragement. The value of simple food, a bright and cheerful home, fresh air and sleep, to business success was brought out by picture and precept and the wife was shown how she could become a real co-operating partner with her husband in the one great business of life.

In the last issue appeared an allusion to our respected Boston contemporary that unwittingly contained a misstatement of fact. Understanding that it was to be proposed to the Conference

to take over the publication of the *Christian Register*, and learning that Mr. George H. Ellis was to be relieved of the burden he had borne so long and so generously, we assumed that the General Conference had assumed the responsibility. Now that the proceedings are at hand it appears that the general purpose has been reached by the appointment by committees of the General Conference and the American Unitarian Association of a board of seven trustees of the *Christian Register Incorporated*. Rev. Howard N. Brown and Rev. Paul Revere Frothingham are two of the trustees. Rev. Albert C. Dieffenbach, who resigns his pulpit at Hartford, Conn., to devote his whole time to the *Register*, will be managing editor. The property comes unincumbered under control of the trustees, who will represent the denomination generally and who rely upon the loyal support of all in strongly sustaining its excellent organ. It has a most honorable record and reinforced by this broadly representative support should enter upon a period of augmented vigor and power.

The Pacific Unitarian is more interested in the strength of rational religion than in its own life; and if its removal will strengthen the *Register* and promote the general good it is ready to cease its supplementary purpose. C. A. M.

Christmas 1917

On sapient Greek and Roman, strong,
On Jew self-satisfied and vain,
Unheeded fell the Christmas song
That echoed from Judean plain.

The light that Jesus held aloft
That they might live who followed him
Was either undiscerned or scoffed
By those whose eyes of faith were dim.

And still that light serenely glows
And points the way that all may see;
To world at war surcease it shows.
For love from wrong will set us free.

C. A. M.

Notes

On Dec. 6th about twenty of the interested members of the suspended Unitarian Club of Alameda met at a dinner and discussed plans of reorganization. Such signs of life pre-sage resurrection and in view of its past success renewed life is to be warmly hoped for.

Professor E. M. Hulme of the University of Moscow addressed the Spokane audiences at the Clemmer theater, on the first three Sundays of December, his topics being: "The Age of Faith," "St. Francis of Assisi," and "Liberty and the Allies."

The Portland church had a highly successful three days' rummage sale late in November. It was held in the chapel and embraced "everything from a set of encyclopedia to a glass of jelly." Capable committees headed various departments: millinery, woman's clothing, men's clothing, shoes, children's and infants' wear, furniture, antiques, books, etc.

The Spokane ladies at their bazaar on Dec. 6th and 7th gave a dinner with a Hooverized menu. The first dinner gave chicken the first place. The second came down to beans. Displayed for sale on the table were various kinds of war bread made without white flour, and pastries made without sugar. Wrapped with each loaf of bread and cake was the recipe from which it was made.

Articles of fancy and plain needlework in large variety were offered for sale.

The Surveyor General of the State advertises that there are about 812,000 acres of vacant school land in 48 counties, subject to lease by any person, firm or corporation applying therefor. The rental is finally determined by the State Board of Control. The application fee is \$5. A pamphlet containing the law governing the leasing and a list of the different tracts will be sent without charge upon application to W. S. Kingsbury, Surveyor General, Sacramento.

The Portland Unitarian church joined with the Jewish congregation at Temple Beth Israel on Thanksgiving day. Mr. Charles Edward Russell spoke on "Religion in Relation to the War."

At the celebration of Forefather's Day at the Congregational church, Palo Alto, on Dec. 21st. Rev. Bradley Gilman spoke on "Are We Worthy of our Forefathers?" and Rev. George Fullerton Evans on "Some Important Landmarks of History." Joint meetings of the two branches of Congregationalists are commendable.

The Spokane Unitarians in January are to conduct an "Old Metals Campaign" for the benefit of the Red Cross. Everything from a thimble to a second hand boiler will be collected in the canvass for old metal and the material thus gathered will be melted down or sold to scrap dealers and the proceeds given to the Red Cross.

Rev. F. L. Hosmer is sojourning for for a time in Dorchester, where he finds winter weather somewhat trying. He lately had a pleasant visit in dear old Northboro. He bespeaks for his California friends: "Peace and inward satisfaction"—feeling that "Merry" is not quite the word to use with this Christmas.

The Fresno *Republican* of December 3d reports what it terms a most appealing gospel exposition by Rev. J. Covington Coleman, on the text "Be Kind, One to Another." Mr. Coleman felt it a fit time to consider the exhortation of the Apostle Paul. He said: "When the strife shall have ended it will be the still, small voice that will whisper the better way—the way of the law of kindness."

He traced its power through history, referring to what it had accomplished in prison reform, in the training of children, and in the treatment of weaker Nations. He recalled the manner of Jesus in dealing with those who opposed him and finally the unfolding and strengthening of character and enrichment of life to the individual practicing kindness.

On December 14th Mr. Max Thelen of the State Railroad Commission addressed the Unitarian Club of Berkeley on "Railroads in War Times."

The women of the Santa Barbara church combine with their sewing for the Red Cross, studies of "The Good Samaritans of History." "The Life of Florence Nightingale" engaged them at a late meeting.

The Oakland Woman's Alliance held a successful bazaar on Dec. 7th and 8th. Among the special features were a museum containing rare relics from various parts of the world, and a fortune-telling booth. A special entertainment on the first evening embraced music, readings and tableaux of "The Family Album."

On the evening of Dec. 4th the members of the Palo Alto church gave a reception to Rev. and Mrs. Bradley Gilman and Miss Gilman. It was well attended and a fine spirit of friendliness was evident. Renewed interest in the church and warm appreciation of Mr. Gilman both as preacher and pastor, are encouraging the faithful in this fine community. An encouraging incident of the reception was the participation of the ministers of the Congregational and the Presbyterian churches. Such friendliness should everywhere prevail.

In his sermon on "Every Man His Own Priest," on Dec. 9th, the Rev. E. Stanton Hodgin of Los Angeles said:

"The trouble with many of us is that we free ourselves from the priest without, but do not feel the priestly call to a life of concentrated righteousness in ourselves; we emancipate ourselves from external authority, but enthroned no authority within, and thus go drifting through life following our strongest impulses and desires and are not mastered by any great conviction that gives power and purpose to our lives.

"We have not become our own priests until we are overmastered by some inner conviction that gives us the zeal and consecration of the priest."

On December 2d Professor Clarke P. Bissett of the University of Washington occupied the pulpit of the Boylston Avenue Church in Seattle, speaking on "The Moral Responsibility of America in the War."

Little, Brown & Company of Boston announce the Life and Letters of Edward Everett Hale, by Edward E. Hale, Jr., in two volumes with portraits of Dr. Hale at various ages, together with other illustrations.

The San Jose Woman's Alliance are actively at work for war reliefs of varied character. They lately shipped to Belgium 260 garments. They also provide the local tubercular clinics with garments and other supplies.

The chimes in the steeple of the old North Church of Boston were rung on Sunday, December 16, in commemoration of the fall of Jerusalem, and the wresting of its control from the Turks. "Many great events in history have been marked by the ringing of these bells, from the fall of Cornwallis to present-day observances of patriotic occasions."

Rev. Charles Pease of Sacramento is conducting an interesting study class on Sunday and Thursday evenings of each week. Its purpose is to focus attention on the really important events, books, plays, discoveries and achievements in every field of modern activity.

To supply the historic background, the perspective for true values, and the atmosphere of ruling ideas and motives that reveal the tendencies of our times.

To establish the foundation of broad information essential to sound thinking.

To find in such broad study a cure for cheap sentiment, irrelevant thinking, and shallow judgment.

To enlarge the sphere of human sympathy so that you will be fitted to deal effectively with the problems of every day.

San Francisco's latest achievement is swelling the membership in the American Red Cross. She was asked to add

85,000 and she responded with over 101,000. For the Children's Hospital Maintenance Fund it contributed \$50,000. It has given the right of way to these objects but now must finance its Associated Charities.

Mr. Dutton in his sermon of Dec. 9th on "The Adventure of Life" alluded to the tremendous effect this war is to have in the formation of new ideals of government, new ideals of religion, new ideals of education and of living and of international relationship.

These changes require of us a properly regulated mind, conscience and will. We must be ready to take up the work of reconstruction from the standpoints of the moral, intellectual and spiritual. We must not fallaciously place our confidence in a military victory alone. America must prepare to lead in the reconstruction period of the great war. It must be the work of this country to build up a world that will make war impossible.

Rev. Bradley Gilman at the Palo Alto church on December 2d, spoke on the need of intelligence and wisdom, as well as affection, in the building of happy homes.

"Family life should not be allowed to drift like a raft, but should be steered like a boat. A man should use as much discretion in dealing with his family as in dealing with his business associates. Times and seasons should be chosen for counsel and admonition. The moods of each member of a family should be considered by the others. Mere freedom and relaxation, if unrestrained, easily degenerate into lawlessness. And a true happy household must rest upon laws of human relationship or it will not long persist.

"The family is the unit in the life of the nation. And if it is made efficient, if it is able to compete successfully with outside attractions, if it is a producer of real wealth to the nation, then it will abide and will be the strongest of all constructive forces which make for national prosperity and happiness."

Rev. J. D. O. Powers, in his Thanksgiving sermon said: "The bursting chrysalis probably cannot see much reason for rejoicing; if it could only be endowed with vision just for a fleeting moment to see the glorious butterfly that is to emerge from the outgrown shell it undoubtedly would see that it has the greatest reason for rejoicing and giving thanks to the Supreme Life that sees all things from the beginning to the glorious end.

"So, many aching hearts may not be able to see why we should rejoice and return thanks today; yet we never had more reason for doing so. For these are the greatest days in human history and more progress is being made in a few brief and awful days than has been made in centuries."

A striking innovation marked the service at the Unitarian Chapel, Halifax, last Sunday, which was attended by the Mayor (Alderman Howard Clay). The concluding hymn consisted of the second verse of the National Anthem "God bless our native land," and another verse, the composition of an American, who is an acquaintance of the Mayoress, herself a native of the United States, which reads:

"Two Empires by the sea,
Two peoples great and free,
One anthem raise;
One race of ancient fame,
One tongue, one faith we claim
One God whose glorious name
We love and praise."

The verse is sung on the American troopship as the second part of the National Anthem, and it was the happy thought of the Mayoress that this form should be adopted at Sunday's service.—*Christian Life* (London).

Rev. Arthur B. Heeb in his sermon at Stockton on December 2d discussed how the meek inherited the earth.

"A conquerer may forcibly overcome resistance; he may destroy the body, cities and countries, change boundaries and flags. But he cannot kill the spirit. What lasts is ideas.

"The Jews have not had a country for two thousand years but they have had a very splendid idea. Greek government ended centuries ago, but today

the spiritual power of her art and learning have an enormous power over the mind. Such inherit the earth.

"The King James' version of the Bible used good Anglo-Saxon but 'meek' is a poor word to convey the original Greek thought. Gentle, (gentleman, gentlewoman) quiet and refined in manner, kindly disposed, convey the idea. Perhaps the best I can do is to say: 'He of the considerate mind shall inherit the earth.'

"When you have this mind of a gentleman, and Jesus was the first gentleman, all things are yours. What you can make use of and appreciate, shall be yours. The rich man can show you his lot lines and his stocks but the poor man reveals in a noble life how rich he is. Often the rich one hasn't time for this."

Rev. E. Stanton Hodgkin on Dec. 9th spoke on "The Future." The *Tribune* has this extract:

"Life as we know it has but one object—to provide for the future. Life is in its very nature the present leaning forward into that which is to be. Take out of every mind the sense of the future and of one's obligation to it and the present would have no meaning.

"Faith and hope, two of the greatest incentives in life, are the present living upon the credit of the future. Destroy that credit, cause man to feel that the future has nothing in store for him and faith and hope would die and man would be left desolate. Love, the other great incentive—the love of man for woman and the love of the mother for her child—is the present giving itself unreservedly to the future.

"To provide for the future is the only purpose of work. Blot out all sense of the future in man and every stroke of labor would cease, for the only incentive of labor would be gone. If you want to quicken the pulse and strengthen the arm of labor, hold up before the laborer a vivid and attractive picture of the future which may be attained through his labor and see how he will bend to his work with increased power and efficiency."

Contributed

The Men of '76

I came upon a simple stony pillar,
Small at the base and not so very high,
Engraved upon it—"To the Unknown Dead".
A short distance away in the green sod
A tiny cluster of iron crosses marks
The spot where these our nameless brave are
sleeping:

Long have they lain, a hundred years and more,
Since those great days when strong men felt
within

Their souls a likeness which responded to
The gladness and the freedom of the hills
And from the land God meant for freemen,
struck

The bonds of tyranny forevermore.

No other monument is there, about
Their graves no laurel leaves are twined,
No flowers are planted round, only the sod
Spreads its green mantle over all the hills.

In silence there I stood with my own thought:—
If these men fought for selfishness or fame,
How utterly they failed, defeat could not
Be more complete, for here among the fields
Which border on great cities and fair States,
Where men in thousands and in millions swarm,
Even their names have passed away unknown:
But if they labored for the Patriot's cause,
If they were moved to sacrifice and pain
That men might work together and be free,
How grandly have they fought! How surely
won!

Monuments and fame! What need have they
For graven stone or poet's liquid song?
Better the simple cross, their resting-place
Among the glad free hills beneath the sod:
For monuments, come and behold high cities,
Broad streets, fair homes, and fields of growing
grain,
Vast mountains and great plains where happy
men

May think and labor, worship and be free.

—Hurley Begun, U. S. A. A. S.

Allentown, 1917.

Some Seed Thoughts

J. A. Baldrige, Oklahoma City.

The times are ominous. The world of mankind groans with its self-constituted burdens. Everything pertaining to mankind and its achievements is changing. This is the greatest *day* of all human history and human experiences. And, again, the old-time cry is heard from every shore: "Watchman, what of the night?" And the normal human mind is compelled by force of present conditions and prospects, to intently study the panoramic scenes. For the human mind refuses to

become dormant amidst the tragic scenes of this world crisis. "*Look and learn*," is still wise counsel.

This crisis, in some of its far-reaching aspects, grows out of man's ignorance and selfishness. Much of the pain and anguish of this world-wide change could have been avoided if men had listened to the voice of the *god* within the human soul. If men had as much insight as they have oversight—if they had a real desire to serve others as well as to serve themselves, the transition from the old to the new order of society might have been accomplished with but little civic friction and no general conflict. But, alas! men conceal themselves behind a mountain of self-interest; they benumb their better selves by sordid thoughts and feelings; they place *self* above human interest, and their personal desires grow abnormally. And when this extreme self-interest comes into contact with others of like mind; when one nation comes into contact, commercially, with another nation having the same spirit and aims; and when a larger number of nations come into contact with one another, for commercial or other self-interests, one or more of them must yield to the demands of the stronger side, or a conflict is sure to be set in motion. This is self-evident. It may, indeed, in its first stages, be nothing more than a spirited rivalry, but as time goes on, the field of activity grows larger and the competition more strenuous. Then it is only a question of time when a fierce and uncompromising conflict sets in. Thus we need—and must have, if international good-will is to be conserved—a wider application of the Golden Rule. So long as nations were isolated by the great seas,—so long as they lived within and for themselves, and knew but little of one another's conditions and commercial aims and prospects, so long as they were largely content to live and achieve within and for themselves, anything like a world war was unthinkable. But all this is now changed and the immediate prospects are far from assuring. Modern inventions, skill and pluck have brought the nations of the world face to face with one another, and the first and very imperfect impressions of one another; and especially

from a commercial point of view, are indeed very disconcerting. Naturally enough, from past human knowledge and experiences, international jealousies exist and grow and flourish.

Therefore, the times are big with strained relations, as among the various nations, and the portents of these great times, if it were not for our abiding faith in the Infinite Spirit and in the integrity of essential human nature, should indeed be very disheartening. But we now know that these international pains and conflicts are but the birth-throes of the *new order* of human society. Out of all these testing phenomena—these crucial pains and distracting events—a more rational order of things is to be created.

And what of the prophets? Rank competition, as we have known and experienced it, **must go**. It has served its time and opportunity, and it must yield to the spirit and power of co-operation in the world of industry and commerce. *Brotherhood* shall no longer be a catch-word to be talked of in the Sunday schools and prayer meetings, but it shall be made real through economic and industrial co-operation. Commerce must also yield place to the new order of things. It shall thus become an established fact and a profound and joyous experience. Some of us have long since anticipated this world-wide crisis. Mental visions of it passed before our mind's eyes, even to the outline of its beginnings and the painful ending of it. But this is neither the time nor the place to reveal all that was seen in that mental view. But later in private intercourse and public address, the main features of the great crisis were set forth. But citizens in general were too pre-occupied with their own affairs to heed the message of a contemplative soul. However, they now see what they would not—or could not—believe. It is given to some persons to peer through the veil of mortal sense and vision the deeper realities of life, both present and future. But those so gifted do not condemn others; they simply stand, watch and wait in awe and patience. But such messages have never been popular—not yet.

However, the time for more reflection and deeper moral insight is now at hand. Even our education in the schools has been more an intellectual gymnastic exercise than a development of real self-hood. But the search for the truth of life is now on, even as Marcus Aurelius said: "I cannot comprehend how any man can want anything but the truth." So—

"Great thots are heaving in the world-wide breast,—

The Time is laboring with a mighty birth:
The old ideals *fall*.

Men wander up and down in wild intent,—
A sense of change preparing for the earth.
Broods over *all*."

"The Real God"

A Letter to an Orthodox Friend

(Being an appreciation of a little book with the above title lent to the writer by his correspondent.)

By Stephen Peebles

After resolutely suppressing a feeling of annoyance which obtruded as I read the first few sentences of the little book,—*The Real God*.—I read the remainder of it with considerable interest. I have no criticism to offer, but I should like to explain that "feeling of annoyance".

The writer and his contemporaries of the twentieth century have discovered *that the world is more than six thousand years old; that the stellar universe is of immeasurable extent; that "creation" is a work of which neither beginning nor end can be predicated; that Deism and a belief in a God who is a "magnified and non-natural man" are incompatible with these facts.* And he, with perhaps his companions, is very complacent over the making of these discoveries.

But Carlyle was born before the beginning of the nineteenth century, and Sartor Resartus was published certainly before 1850; Emerson was born in 1803 and the Divinity School Address was delivered in 1838; Martineau, John Stuart Mill, and Francis William Newman were born about 1805 or 1806; Darwin was born in 1809 and the *Origin of Species* was published in 1859; Theodore Parker was born in 1810 and died in 1860; Tyndall and Herbert Spencer were born in 1820; Matthew

Arnold in 1822 and *Literature and Dogma* was published about 1870; Huxley was born in 1825; the *Atlantic Monthly* was started in 1857.

Now throughout the literature for which the great thinkers I have named were responsible a knowledge on the part of readers of the very facts and principles which our writer represents as the exclusive property of the New Thought of the new century is everywhere presupposed. And I was a reader of that literature for full thirty-five years before the twentieth century dawned. These first sentences were to me as I read much as it would be if, in a work on mathematics, I was expected first to read the multiplication table.

I was annoyed, but very soon I reflected that, bright as was the light that shined from innumerable torches held aloft during the Golden Age of the Intellect, say from about 1860 to 1885, the eyes of the great mass of the people were carefully shielded from this light; that for them Darwin and Tyndall and Huxley had lived in vain; Emerson and Martineau and Parker had lived in vain; Carlyle had lived in vain, and Matthew Arnold and Oliver Wendell Holmes; that during that wonderful period of light bearing, they had remained as those disciples whom Paul found at Ephesus had remained during a period of light bearing equally wonderful. Having been baptized into the baptism of the sixteenth century, and unto no later baptism, they had not so much as heard whether there was a "Real God", an efficient soul for the universe which had been brought to our apprehension.

To such as these, found even at this late day, this writer and his associates of the New Thought would bring the light. And though I recognize this light as but the after-glow from the Great Illumination—of 1860-1885—I, freed from the annoyance I felt at first, can cheerfully bid them Godspeed.

The Game of Life

Not the quarry, but the chase,
Not the laurel, but the race,
Not the hazard, but the play,
Make me, Lord, enjoy alway.

—Gelett Burgess.

Frank B. Sanborn

By Napoleon S. Hoagland.

It was my happy privilege to have seen him frequently during the last two years, as I have journeyed through and around Concord on foot or by train or trolley. Sometimes I came across him up New Hampshire way, in the region of Green Acre. But it was some time before I learned who the studious-looking, quiet-mannered man was. But I knew it was someone of distinction, as thinker, poet or prophet, because he looked the part of no ordinary man, on business or pleasure bent. His more than six feet height not only gave him physical eminence, his unconventional dress (perhaps in style two generations ago) not only led one to notice him, but a glance at his thin, thoughtful face, so finely featured, made one sure he was not always thinking, or even most of the time mediating on bread and potatoes "the high cost of living," or the price of steel or copper. His hair was long but not of the ultra Buffalo Bill style. His hat was soft and the brim generous, but it did not suggest that of the Western plainsman. He wore a flowing tie around a soft collar. His dress did not measure up to the latest decrees of fashion, as to creases, starch and cut, but he looked as if he did not care a hang for that. He was neat, clean, comfortable, easy going, independent. He always wore some kind of light colored or gray stuff, so I did not take him to be a minister, or a judge, albeit of another generation. For one thing he had not, the very sober, solemn look which those dignitaries affect who feel that the responsibility of the world's social and moral order rests upon them. He was approachable, democratic. He was at home on the road. Was conscious of the present world. Yet seemed as if he saw a longer road and a wider world than the rest of us were aware of. By and by I just guessed it might be Frank Sanborn, the friend of Emerson, Thoreau, Hawthorne, the Alcotts and Margaret Fuller; that celestial company whose winged words of faney, wit and wisdom, and prophetic insight have gone round the world. Then one day at the Uni-

tarian headquarters in Boston someone, at my instigation, introduced me to him and I shook his hand and very sincerely I said I was glad to meet him. That was the extent of my conversation. He bowed pleasantly and smiled acknowledgment. Some one took him off to a committee meeting. The next time I spoke with him was on a Fitchburg train, between Ayer and Concord. I found him seated alone as I entered. As I stood near him looking for a place he offered to share his seat with me and I was glad to accept it. I found him a pleasant listener to what came to me to say whatever it was, and he laughed as easily and gleefully as though he were but eighteen instead of eighty-five. I had read some of his letters in the "Springfield Republican," which, I confess, was about all I had read of his writing save perhaps a magazine article or so, twenty-five or thirty years ago. "Yes," he said, "he still wrote for the 'Republican'. Had been connected with it as special correspondent or as editor for sixty years." That in itself is a record of distinction. But it was only a by-product as it were, of his literary and mental activity. It may almost be said he died writing. His last letter was sent only a few days before his death. In it he referred to the accident, which was the cause of his untimely end. At first it was not considered serious. He was on a visit to his son in Plainfield, N. J., and a baggage truck collided with him on the railway platform, knocking him down and fracturing his hip. Otherwise he bid fair to have rounded out a full and happy century of unusual activity and high grade usefulness. For long and varied mental activity as reporter, interpreter, essayist, and man of letters as well as an active and ardent reformer, and philanthropic worker, it would be hard to find his equal. He was "Boswell" to Emerson, Thoreau, Dr. Howe, John Brown, and Bronson Alcott. He edited the letters of Paul Jones, Mrs. Shelly, John Howard Payne, and some of Theodore Parker's posthumous writings. The "great preachings" of Parker in Mr. Sanborn's student days at Harvard college moved

him mightily. In his "Recollections of Seventy Years," written ten years ago, he confesses that he got more from Parker and Emerson than from the entire college faculty. Although he was born in New Hampshire, and well born, too, so far as incitements to reading and culture were concerned, he adopted Concord as his home, chiefly because Emerson lived there. The little band of independent scholarly men and women who domiciled there made a congenial mental atmosphere for the young student and devotee at the shrine where the rule or ritual was "plain living and high thinking."

While himself the author of no original work that ranks with those of Emerson, Thoreau, or Alcott, he more than any other has been their interpreter to the world. As it happened I was in the middle of reading his "Recollections of Seventy-five Years" when the daily papers told of his death out in New Jersey. On the following Monday a funeral service was held in the old First Parish church (Unitarian) in Concord, which was conducted by the present pastor, the Rev. Loren B. MacDonald, assisted by a former pastor, the Rev. B. R. Bulkley, now of Leominster. Here Mr. Sanborn was wont to attend church as a young man, but probably not with more than Emersonian frequency in later years. At the mature age of nine his reading of Origen in his New Hampshire home led him to accept the doctrine of the Universalists. Then when he came in contact with the radical Unitarian preachers of his student days, Parker, Clarke and Higginson, he found a congenial spiritual company whose fellowship he was glad to claim and enjoy. But he was never much of a churchman. He tells that when he first came to Concord to spend a Sunday he asked the boniface at the local hotel what churches there were in the village. Three, said his host promptly; the Unitarian, the Orthodox and the Walden Pond Association. It is said Thoreau at one time was in the habit of going out to the pond rather than to be seen of men, about the time the good church members were walking to their respective places of worship. Emerson

was more considerate of the conventionalities, and did not accompany his friend on these occasions, but gladly walked and talked with him on other days at the Walden shrine. Mr. Sanborn has many warm friends among the ministers and members of different denominations. He held his liberalism in a very liberal way so as to include even those who differed from him theologically.

One of the most enthusiastic admirers of Mr. Sanborn I have ever heard speak of him is a Congregational clergyman of a neighboring town. And, curiously enough, one of his severest critics whom I have heard was a Unitarian layman. In the Orthodox or Trinitarian Congregational church in Concord today, Sunday, March 18th, a special memorial service is held in honor of Mr. Sanborn, a brief report of which is here given.

The Rev. Mr. Tewksbury, pastor of the church, after an introductory service introduced the speakers. The singing was by a quartette of colored men from Boston, who sang acceptably and feelingly popular negro church melodies. The first address was Mr. E. H. Clement of the "Boston Transcript." He spoke of the eternal youthfulness of Mr. Sanborn. Always young for liberty. A nonconformist, a reformer, an active supporter of every cause looking toward human freedom. He remembered him as a sort of body guard to Wendell Phillips after one of the Sunday meetings in Music Hall, Boston, where Phillips had spoken to the congregation of Theodore Parker, who was dying in Italy. A mob attack was feared, for Phillips had not minced matters in his caustic criticism of men and things. There was young Sanborn, tall, sinewy, broad brim hat, with his handsome head, and face of Grecian like features. That was before the Civil War. Mr. Sanborn retained his Apollo-like fineness of feature till well into his eighties. He did not accept the doctrine that "whatever is is right," but rather he acted on the principle that "whatever is is wrong," and he must make it right. At the mature age of nine years in the strongly Calvinistic atmosphere of his New Hampshire home he became a Universalist. He believed in the perfecti-

bility of human nature. There is nothing that so conserves youth and sweetens life as such a belief, said Mr. Clement.

The next speaker was Gen. Darling, a fellow townsman of Mr. Sanborn, who for twelve years had enjoyed unusual intimacies with him. Mr. Sanborn would frequently drop in for a neighborly chat and with such frequency and regularity that they called their meetings "the society for regulating the affairs of the Universe," so wide and far reaching were the topics discussed. While he was not too well appreciated in his own town, for he had a habit of saying and writing cutting things about measures and men he did not seem to care greatly if people said things about him. He would miss greatly and doubtless would for a long while listen for his familiar step coming up the walk, said the speaker.

Then came Mr. Whiting, another veteran newspaper man, representing the "Springfield Republican," with which Mr. Sanborn had been connected for so many years. But he knew him even before he began to write for the paper. He had read of his support of John Brown and of his sensational arrest by a United States deputy. Mr. Sanborn used his long, sinewy legs to good effect in resisting his captors, who were carrying him out bodily at nine o'clock at night, hatless and his feet in slippers. A picture of his breaking the carriage door in as his captors tried to force him through appeared in Leslie's Weekly, the only illustrated paper in the country at that time.

Sanborn was then under thirty, but did effective and heroic work for the abolition of slavery. He was no doubt John Brown's right hand man. Mr. Sanborn, through a long life, was a reformer and friend and helper of the unfortunate. He did pioneer work for prison reform and the care of the insane and civil service. And he did constructive work, too, in all these lines. For many years he was an advocate of woman suffrage. How else could he do with such women as Julia Ward Howe and Margaret Fuller for his friends? If the tenacious holding and effective support of a high ideal of human serv-

ice is the mark of a great man, then Mr. Sanborn was such, the speaker deliberately affirmed. The other two addresses were by two Boston attorneys, representatives of the race Mr. Sanborn did so much for. They proved the orators of the occasion, for they spoke in tones that carried to all parts of the well-filled church and with appreciation and conviction that stirred the feelings. Mr. Morgan challenged his hearers to do their part in still further battles for the freedom of the oppressed whose cry is even now heard in our land. Mr. Wilson added a distinct note of interest in giving statistics showing the wonderful progress the race has made since the war along lines of thrift and good citizenship. The meeting itself was pronounced a fine memorial to Mr. Sanborn who, in the affections of one race at least, will live and be cherished as long as the name of its great emancipators endure. The singing of "America" by the whole assembly closed this most interesting meeting.

Uncovering the Illusion

Suppose you should be startled in the dark night by something which looked like a specter? Would not he who should bring a lantern and show you that it was but a white cloth hanging to a bush give you far greater encouragement than he who merely exhorted you to keep up your heart, look the other way, whistle, and pass on?—*Whately*.

Trusting Time

'Tis hard to bear unmerited reproof,—

To live a life misjudged, misunderstood,
To see our once warm friends now stand aloof,
More credulous of whisper'd ill than good:

'Tis hard when fate environs us with wrong,
And slander spreads untouch'd by sense of ruth:

'Tis hard when circumstance must tie our tongue,

And those who blame us know but half the truth.

This we must bear, dissembling with the fear

That holds the soul subdued in patient thrall;
And trusting Time to make the darkness clear,

We'll dream of sunshine through the shadows fall.

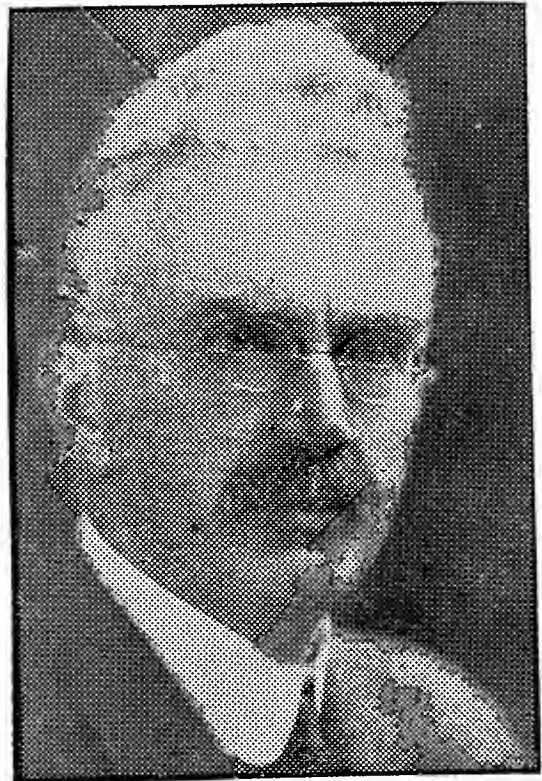
The Light *must* shine at last! Be of good cheer,

Our wrongs shall righted be, for God is over all!

In Memoriam

J. Burtt Morgan

Mr. J. Burtt Morgan of Victoria, President of the North Pacific Conference, died on Nov. 27th. Born in 1866 he lived and was educated in Fredericton, N. S. Graduating with high honors at Acadia University, Wolfville, N. S., he became a college instructor, entering the Baptist ministry in 1893, preaching at Aylesford, N. S., for five years, and



J. BURTT MORGAN

then at Nelson, B. C., until in 1903 by reason of ill-health he left the ministry and took up the business of insurance in which he was pre-eminently successful. In 1907 he went to Edmonton as manager of the Great West Life Assurance Co. In 1913 he removed to Victoria as manager for the same company for the Vancouver Island District. In August, 1916, in recognition of his professional abilities he was elected president of the Dominion Life Underwriters Association. He threw himself with great vigor into the work of organization and extension. In less than six weeks after he became president he had increased the membership of the Dominion organization from some 900 to 1275, and later to 1386. He also attended the con-

vention of the National Association of Life Underwriters of the United States at St. Louis that year and brought about a close co-operation between his own and the United States organization.

Last summer in preparation for the 1917 convention of the Dominion Association, his company sent him on a trip into the Northwest so that he might regain his health. His insatiable bent towards work, however, would not allow him to be content unless he were writing insurance or continuing his organizing. The strain of incessant work for his business and its organization, together with various public activities resulted in a serious breakdown and for several months his condition has been precarious. He was unable to be present at the session of our conference held in Seattle last October.

Mr. Morgan was probably the most energetic insurance man in Western Canada. He was supreme as an insurance salesman and was a member of the \$200,000 section of the Hundred Thousand Club of the Great West Life, which is composed of men who write that amount of insurance a year. He was the leader in the organization of the Victoria branch of the People's Prohibition Movement shortly after the outbreak of the war, and was elected president. He held this office until he was elected president of the Underwriters.

For the last three years he had been president of the First Unitarian Church at Victoria, which he resurrected after he moved there. It was after he assumed this office that the church erected its edifice at Fernwood Road and Fisgard Street. He was deeply interested in the church, and sincerely revered by all its members.

Mr. Morgan was a wonderfully inspiring and vigorous speaker. He was of an unusually optimistic, bright and cheerful disposition, of upright principles and marked integrity in all his dealings. He was deservedly beloved and respected by all with whom he was associated either in social or business life.

Besides his wife he leaves two sons, and one daughter.

James William Cox

At Salem, Oregon, on December 2d, Mr. James William Cox, a highly respected citizen, for many years clerk of the Unitarian church, died at his home after a brief illness. He was born in Salem in 1850, being the oldest son of pioneers of 1846, and nearly all of his life was spent there. He was a man of exemplary character, faithful in every relation of life and conscientious in the discharge of every duty. He was public spirited and served the community in which he lived as opportunity offered in quiet, unobtrusive ways. Until unable by reason of failing health, for twelve years he served as clerk of the School District in which he lived. He was a devoted supporter of the Unitarian church and served it faithfully. His tastes were simple and his life quietly domestic and cheerful. His wife and two sons survive him, and the memory of a kindly, helpful, honorable man is an inheritance that will bless them.

Whate'er we leave to God, God does,
And blesses us;
The work we choose should be our own,
God leaves alone.

—Thoreau.

The Word for Today

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle; face it; 'tis God's gift!

It matters not how old the wrong,
How hard the battle goes, the day how long;
Faint not, fight on; at eve comes Victory song.

God's Love

Never—once—since the world began
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at him for inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so—behind life's darkest clouds,
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For his love is always shining.

—John Oxenham.

Events

A Drive Not to Be Neglected

There are many things to be done in these thrilling days, and there are also other things not to be left undone.

Our country calls and we respond, but we must see to it that causes to which we are committed by every implication of the best that is in us, do not suffer.

The officers of the American Unitarian Association do well to call early and call strongly for the church contributions upon which its activities depend. We publish in full the appeal of the Finance Committee and statements of the Secretary and Treasurer.

These constitute the preparatory fire of heavy artillery. The infantry will follow when the bombardment has leveled the defenses.

Our Opportunity and Our Urgent Duty

AN APPEAL FROM THE AMERICAN UNITARIAN ASSOCIATION

The present financial year of the American Unitarian Association began less than a month after the entry of the United States into the Great War. The nation has been, and still is, engaged in the stupendous tasks of raising and equipping an adequate army, and in the colossal financial tasks involved in this undertaking. This year's work of our Association is, therefore, going forward under unprecedented conditions. There are three duties, of major importance, for the people of our liberal faith at this time.

I. Fundamental in the obligations of this time is the maintenance of the established work of our fellowship of churches. We have missionary work which has been, and is being, carried forward on long lines. Through many years of the past and into many years of the future these lines are projected. We must not allow these lines to be broken. In many American cities we are building up the work of Unitarian churches to the point of efficient success. In this constructive work we must not falter and we must not fail. This

work, under the fostering care of your Association, needs financial support fully equal to that of past years.

II. Great financial obligations have been thrust upon us by the circumstances of the present crisis. Valiantly our churches faced these obligations when our nation was called to arms. At the end of last April our people had just completed the splendid task of raising more than seventy-seven thousand dollars for the work of the American Unitarian Association. With cheerful courage they raised, in the next four weeks, approximately seventy-five thousand dollars for the task of maintaining clean moral conditions for our soldiers and sailors. Our people have shared with our fellow-citizens in other great public financial achievements. We must prepare our minds for the continuance of such giving till the war is done and the work of reconstruction accomplished.

III. Courage and generosity are certainly required of us by the supreme duties of the present time. But we must also prepare ourselves for new tasks by turning devoutly to "the deep things of the spirit." In the immediate future our liberal faith will have opportunities and obligations of vast proportions. One of the amazing things about this war is, that out of the most infernal conditions men have discovered a Spiritual Power. The phenomenon of religious experience that has come to many men in the trenches, mystical in its simplicity and beauty, is highly significant. One man's utterance is typical: "In the hour of danger and wounds and death, many a man has realized with a shock that the articles of his creed about which he was most contentious mattered very, very little, and that he had somewhat overlooked the articles that proved to be vital." A great time of sifting is at hand: the chaff of religious trivialities shall be blown away and men shall treasure the vital things of a living faith. Liberal religion has the obligation, as never before, of proclaiming those eternal truths of the spiritual life.

This year is a time, then, not for the shortening of the lines of our work and the diminishing of our gifts for its support. It is a time for a wider vision

and a braver spirit. Those abiding realities of life for which we have always contended are proving their worth, and their power, in ways unprecedented.

Your Association now calls upon the churches for a hearty and united effort to raise, for the support of our missionary enterprises, a sum at least equal to that of the past year. It is well that the annual contribution be taken as soon as possible, because it is inevitable that special campaigns will be carried on for unexpected emergencies. Collection envelopes and literature will be supplied to our churches in any needed quantity. Let us have the most hearty cooperation of all of our people at this time.

Finance Committee.

APPEAL FROM THE SECRETARY

WHAT YOU DID LAST YEAR

Last year through your contributions to the work of the American Unitarian Association you aided nine parishes in New England, fifteen in the Middle States, thirteen in the Southern, nine in the Western, five in the Rocky Mountains, fifteen in the Pacific States, and four in the Canadian Northwest; parishes representing an amazing diversity of opportunity. In addition to these seventy aided parishes, you assisted in supporting seven ministers serving seventeen missionary stations among New Americans, Norwegians, Swedes, Icelanders, Finns and Italians. You assisted preaching missions in fifty parishes, and in stimulating special meetings of one and another kind that reached one-third of our churches. You assisted in sending out special preachers and Field Secretaries to a large number of churches in all parts of the United States. You assisted in the publication of special material for the Training Camps, 405,000 tracts, 3,300 Year Books, 14,000 Annual Reports, 5,000 copies of the new tract list, new manuals for religious education, and in 60,000 distributions of one and another kind from the Publication Department. Through the Department of Community Service you assisted in carrying forward far-reaching plans for social betterment, including services for our soldiers. You fur-

ther assisted in many varied works which cannot be easily tabulated, all of which should be a source of gratification to our fellowship.

WHAT WE ARE ACCOMPLISHING

The present crisis offers an extraordinary opportunity for the extension of liberal faith. Never have the conventional forms of belief received such shocks as have been given them by the war. Men are seeking for the largest truths and the great realities, and as never before in our time they are impatient with anything less than these. This is our opportunity. We wish to use it in every way that we are able; by preaching at the camps, by the widest use of publicity, by the dissemination of our literature, by vigorously maintaining the aided churches in whose support we are now engaged.

Do you realize the great influence which our churches have exerted? When the Association was founded ninety-two years ago, there were two hundred Unitarian churches in the United States. Now there are five hundred. Then there was little knowledge of liberal religion. Now it is widely known and respected. Indeed, it is not a little feared by more conservative bodies. Our churches have exerted a widespread and vast influence, and the record of later years gives renewed encouragement. In past crises our churches have responded nobly. Shall we not lay hold of the present opportunity?

WHEN WILL YOU GIVE?

All that can be given will be wisely and carefully used. Last year nine-tenths of our income from the churches was received during the last three weeks of the fiscal year. Always a source of peril, the danger of leaving the collection until the end of the fiscal year in the present crisis has increased a thousand-fold. An increasing number of churches take the collection in the autumn. Some churches take collections both in the autumn and in the spring. We most earnestly ask you not to delay collecting your contribution until April. We strongly recommend the method found effective in many of our churches—a thorough canvass of the parish by

committees, by circulars, and by frequent announcements from the pulpit.

Appeals urgent beyond any that our generation has known come to us daily. While we labor to meet the overwhelming demands of the hour, we cannot neglect to maintain and to feed the hope upon which our civilization rests. Never was there a time when the ministration of faith was more needed.

LOUIS C. CORNISH,

Secretary.

STATEMENT BY THE TREASURER

The following are the resources of the Association for the work of Church Extension:

First: Contributions from the churches and individuals, amounting in 1916-17 to \$77,000.

Second: The income of unrestricted invested funds, amounting in 1916-17 to \$60,000. About half of the income from the invested funds covers all the expenses of the headquarters, the executive staff, the publications, the annual meeting, and all the maintenance charges.

Please note that every dollar you gave went directly into the field.

You do not give to the Association but through the Association for the work in the field.

The Association holds under special trusts for various religious and philanthropic purposes large amounts. This trusteeship is willingly accepted, but the income from these funds is entirely restricted to the purposes named by the donors. These trust funds for specific purposes should not be confused with the working capital and the general funds.

HENRY M. WILLIAMS,

Treasurer.

Those not contributing through some church of our fellowship are urged to send their offerings to American Unitarian Association, 25 Beacon Street, Boston, Mass.

Selected

Horace Davis as a Shakespeare Student

By Professor Raymond M. Alden.

Two or three years ago, while engaged in research on the subject of Sonnets of Shakespeare, I came across an item in a European bibliography referring to a pamphlet on the sonnets by "H. Davis," published in San Francisco. I had long known Mr. Horace Davis and been acquainted with the remarkable breadth and variety of his intellectual interests, but as I never chanced to know him as a student of Shakespeare it was with much uncertainty that I wrote him a note asking if the pamphlet in question could be his. He replied, sending me a copy of it, and explaining that its origin was in a little paper read to the Chit-Chat Club in 1888 and later published in the *Overland Monthly*. This, he observed, contained nothing new on the subject, being merely a survey of the general contents of Shakespeare's sonnets in connection with what is known of his life and of the plays; but Mr. Davis added that he had a large amount of manuscript material on the same topic, which I might be interested to see. Later I looked through this material in his library and he turned it all over to me for the use of any members of my seminary or other students who might be working in the same field. To this end the papers were deposited in the Stanford University library only two or three months—as it turned out—before Mr. Davis's death.

I count this experience one of more than ordinary significance. It is not unusual for retired business men of cultivated taste to take up some literary subject for amusement, and begin to collect books on it—often with more attention to the binding than to the contents. I was not, therefore, much surprised to find that Mr. Davis had collected a remarkably good Shakespeare library, with an especially full collection of editions of the sonnets and books about them, nor even that he could discuss them with taste and intelligence, as in the Chit-Chat Club paper. But the work he had done on the subject,

"What will you have for breakfast?" inquired the waiter. "What's the use of my sitting here and guessing? You go ahead and bring me what the law allows for today." —*Washington Star*.

as revealed by the manuscript collection, was of a different character; it pursued the methods of scholarship—those of the trained scholar, one might also say, rather than of the amateur. And it did not represent the leisure hours of Mr. Davis's last years, when he had retired from active business, but those of a period when his days were still full of pressing engagements. "About that time," he said in effect, "some twenty-five years ago I became interested in the date of the Sonnets, and resolved to find out everything I could on the subject. I am amazed now to remember how much time I put on it, often when very tired at the close of a busy day. At last I felt that I had practically settled the question of the date, and was more content. I never had the least idea of publishing the results of my work, but have sometimes thought that the notes of it might be of use to some one who would carry it on professionally."

Two big blankbooks of ledger style were filled with the notes on the text of the sonnets—perfect in legibility and always in accurate form and technique. The greater number of these have to do with parallel passages—resemblances between one sonnet and another or between the Sonnets and Shakespeare's plays. This, Mr. Davis felt, was the soundest method of determining the vexed question of the period when the sonnets were composed, and in this he was in harmony, on the whole, with the best tendencies of recent scholarship. Unknown to him, a German scholar, Herrmann Isaac, had made a study of the same character about the same period, and published the results in the *Jahrbuch* of the German Shakespeare Society. A comparative table, showing the computations of the two men, gives almost the same results in both cases, tending to demonstrate that the sonnets were chiefly written about 1592-95. But this was by no means the only subject covered by Mr. Davis's voluminous notes. It happened that they came into my hands just as my own edition of the Sonnets* was in the proof-sheets stage, and I was more than willing to believe, under the circum-

stances, that I should find little or nothing in these manuscripts of an amateur which the gleanings of the eager Shakespeare scholarship of the century had failed to bring to light. Unfortunately for my own convenience, it was necessary to run into the proof, time and again, useful notes of Mr. Davis's making which all the vast literature of the subject had not made superfluous. I can not doubt that it would have given him sincere pleasure to see that his contributions were thus perpetuated, and therefore deeply regret that the book in question appeared just a little too late to meet his eye. But the loss is rather mine than his; for it is evident that his only interest in the matter was that what he had done might be a bequest to learning, and bear fruit in the work of others.

To me this little story seems to have not merely a memorial but a moral value, touching such subjects as the use of leisure, the quality of intellectual pleasure, and the disinterested love of knowledge; but there is surely no need to say what the moral is.—*The Stanford Alumnus*.

* The Sonnets of Shakespeare. From the Quarto Edition of 1609; with various Readings and Commentary. Edited by Raymond MacDonald Alden. Houghton Mifflin Co., 1916.

Prayer

O Thou, who art from everlasting to everlasting, whose patience is eternal and whose purposes fail not, we make our prayer unto Thee. Give us confidence that Thou wilt not forever tolerate nor will earth itself endure wrongs, oppressions, and iniquities. Strengthen within us that faith that the laws of the earth beneath our feet and of the firmament above our heads are laws of righteousness; that the stars in their courses sustain the truth. May we consecrate ourselves to the principles of eternal justice. May the service which we can render to the cause of righteousness and peace give meaning to our life and significance even to death. With stalwart wills and with hearts that never doubt, may we go forward in the path of duty. Thy grace sustaining us evermore.

A Spiritual Renaissance

The true meaning of the war is pressing closer home, is taking on a far more spiritual significance. The line of demarcation runs through each country, and the struggle will ultimately become one between the forward-looking, progressive element of the whole world in all its various aspects, and the conservative traditionalists clinging to the wreck of an old inadequate order. Man's view has suddenly expanded, his horizon has widened; his desire for more life has broken the outgrown thought-forms of a past age. The thunder of war is but an echo of their destruction, and out of the debris shall rise an ampler civilization where the masses of mankind shall have a freer expression.

This world-war is to become a purge, cleansing with an upward leaping flame what was sordid and gross in our old order. The new era that shall issue out of the travail of our souls will witness the emancipation of a new spirit that for many years has struggled to be born. Out of our spiritual Siberias shall come the liberators whose voices shall be heard above the roar of a new and mightier day. The war has destroyed many things; yet if we can believe with Robert Browning that—

"This world's no blot nor blank for us.

It means intensely, and it means good"—then there is hope. If we can see new spiritual values evolving, then we can endure the horror of this unspeakable calamity, in anticipation of a new heaven and a new earth that shall be worth the pains of death.—*The Christian Life* (London).

A Minister's Christmas Greeting

As your minister I am sending you this word of kindly Christmas greeting as a token of undiminished interest and affection. For nine years we have lived and served together as minister and people in this blessed fellowship; and in all this time you have given me no cause to regret the circumstances which brought us together. Your faithfulness and devotion to our

"sacred cause" have been a source of increasing joy and unfailing inspiration to me.

During these years it has been my constant aim to serve you, to increase your courage, strengthen your faith, and when possible shed new light upon the path you are called upon to tread; yet I often feel that I have received more than I had given, for without your help and co-operation I needs must have failed.

I feel that just now, when all the world is under the shadow of awful war, we need in a peculiar way the strength and consolation of our holy religion, that together we should look for strength and help to those unfailing sources which lie in the realms of Spirit. Hold your sabbath mornings sacred to the fellowship of worship, and I can but feel that there will come to you a peculiar richness of experience, and life will be brighter and braver and better.

After all, there is no really true living apart from God, and life loses its richness and depth of joy when we try to walk alone; "for it is in Him that we live and move and have our being." So may we together find the larger faith, the higher vision, the diviner love, and the more satisfying and beautiful life which true religion affords us. In all sincerity I wish for you a merry Christmas and a happy and prosperous New Year.

Ever faithfully and sincerely, your minister,

O. P. SHROUT.

San Jose, Cal., Dec 21.

A New Year Pledge

With wider view, come loftier goal!
With broader light, more good to see
With freedom, more of self-control,
With knowledge, deeper reverence be!

Anew we pledge ourselves to thee,
To follow where thy Truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed!

Given with a birthday comb—"How sharper than a serpent's child it is to have a toothless comb."

Sermon Selections

The New Conception of God

Rev. J. D. O. Powers.

(Extract from Sermon, Dec. 9th.)

"At first thought it would appear that any discussion of this subject is very remote from any immediate interest or value to us. Yet it is of intimate concern to all of our moral and religious life. Multitudes find it impossible to believe longer in the personality of God, and He has therefore become a very shadowy and impersonal and unreal Being to them; they may still conceive of infinite energy, or substance or force, or divine law, but it is impossible to worship infinite energy or pray to divine substance or divine force or law. Our religious life, the unfolding of the divine in us, is dependent upon nothing less than belief in personality, and that in the old sense has certainly been destroyed for the most of us.

"But fortunately the new psychology has revealed reaches of personality of which we have long been ignorant. By personality we no longer mean something that has a physical body, eyes and ears and hands and feet and physical limitations. The fact of death should teach us that; the personality is not the body lying before us; it is something that has used the body for a time, that has filled it with throbbing life, that has made it love, think, serve, act, die in noble causes; that has risen triumphant out of the most adverse circumstances and conquered tragedies. Personality is the spirit, is the soul, is the Ego, the I—the something that is immmanent in a body for a time and then goes on without it in some new form.

Personality has three characteristics—namely, unity, reason and feeling, or love. Anyone studying life, the universe, from these three points of view and through the light of modern science and his own experience must be convinced that God is indeed a personality as real and as immanent in the universe as he is in his own body; that He is One, that He has rationality, that

He is moved and stirred by love, and that we his children have a Father to whom we can look for guidance and help."

Religion a Sublime Adventure

Rev. C. S. S. Dutton.

(Memorial Church, Stanford University, Dec. 9th, as reported in *Palo Alto Times*.)

"There are adventurers in every region of human activity. Not men who busy themselves raking the embers of dead fires; but those who have heard a call from afar, who have felt the stir of a divine impulse, and like Abraham, the father and pattern of all such adventurers, have gone out 'not knowing whither they went.'

"Life is one great adventure and death is another, and they will make the most of life who treat it as an adventure, walking not by narrow calculation but by faith.

"There are three ways in which the journey of life may be taken. The first is when the goal is in sight and when also the way to it seems to be in sight. It is in this fashion we usually like to travel. There must be direction in our life. Still remember that when men plan and purpose as if they had absolute control over events they make themselves broader targets for the shafts of fate, as the military caste of central empires have done in the last three years. Theirs was no Abrahamic adventure, but rather the best planned movement the world has ever known. Yet one or two tiny bits of grit getting into the mechanism deranged the whole plot. Seldom has history written so vivid a commentary on the words of Isaiah, thinking of God's justice, righteousness and peace, 'the nations are as the small dust of the balance.'

"Sometimes the goal of life may be visible, but not the way to it. No one will deny that this manner of journey has a touch of romance to it. Any man who tries it is likely to say the adventure is worth more than the success or is more than compensation for the failure.

"Yet if the journey ends at any visible good, if the whole of life lies

within the region of sense and calculation, neither is this the true adventure of life. That comes to men when both the goal is beyond the horizon and the way to it lies unexplored and unseen. Columbus is a type of the true adventurers—the men of religious faith.

“Life’s greatest, sublimest adventure is what we call religion. Not theology, or churchianity, but the faith that gives vitality and essential romance to a man’s life. For what is the soul of romance but faith in a person, a cause, an ideal, or a mission? And is not the highest romance the highest faith—faith in the unseen God and the divine ideal of life, faith in the sovereignty of God and the coming kingdom of God, faith in the divine mission for each of us to live for that ideal and seek first that kingdom?”

“Christ makes his supreme appeal not only to the intellect, but to the spiritual imagination, to the chivalrous emotions, to the spirit of adventure—in a word, to faith. He came himself with nothing but an infinite faith in God and God’s love, but on the great adventure of bringing to the world a consciousness of that love. The whole gospel story moves in an atmosphere of spiritual romance—calling the fishermen to leave their nets and follow him, and having them obey as Abraham obeyed the voice he heard, calling them to ‘leave all and follow’ him, luring them by the incentive of difficulty and antagonism.

“Is it not a romantic thing for our young men to leave all and go forth with their lives in their hands to fight our battles for freedom and justice? It is an ennobling spectacle to see so many capable of putting a great and generous cause above comfort and career, dealing thus simply with the greatest things, God, duty, honor, life, death.

“Not only in the soldier but in the struggling seamstress, the unselfish politician, the honest merchant, the cheerful invalid, in all who on the level plain of daily life follow Christ and on earth aim at divine things, I see the grand romance of life. The same won-

derful possibility exists for each of us. Each may have a divine biography by regarding life as the divine adventure it really is.”

Books

A CHRISTMAS TIME. Charles W. Wendte.
The Beacon Press. 75cts.

Last month we printed what purported to be a review of this book. As matter of fact the book was not printed. It is quite possible to review a book before you read it, indeed it is often done, but it is dangerous to be so previous as to write a review on an expectation. Of course when one has entire confidence in the publishers he is justified in printing anything they furnish. We have no desire to retract anything in last month’s notice. It is just as true as if we had known it at the time, but so brief a time elapsed between the appearance of the book and the day it was intended to celebrate that we feel called upon to supplement the work of the advance agent by a statement that its merits are sufficient to justify its purchase at any time. It is a Christmas book but it also throws light on the life of its author and on events of general interest, and relative to its cost its special seasonableness is a small consideration. The clever little volume is a collection of stories, largely, but not wholly, of Christmas significance, and of carols—with and without music. In the stories of early life and adventure the author shows two necessary characteristics of a successful writer. He has a wonderfully retentive memory and also an imagination that will not permit him to spoil a good story by being over-accurate. The first story, “Christmasa Snows in the Golden Gate” is worth the whole price of admission. It is the first attempt to embalm in literature an event that lingers in the traditions of the early days, and will soon be left in the hands of the descendants of those who participate in it. It is well told but presents an interesting question: has the author remembered some things that did not happen, or have more prosaic memories forgotten startling facts? The snow-storm is accurately described, but will be better understood if it is known that the ceiling of dear old Platt’s Hall was composed of horizontal frames of glass and that many were opened so that quite a number of boys could, and did, cause quite an even fall of the artificial snow. I can add that the Chinese snow-manufacturers were a second thought. We essayed the job ourselves and I can almost feel where the shears left my thumb’s second-joint almost wrecked. One picturesque feature was the lodging of the snow on the evergreen festoons that were draped from the galleries, and in the hair of the happy dancers on the floor below. But can it be that there were bounding deer to bring in Santa Claus? I well remember Fred Gummer and it has been my blessed privilege to attend 54 successive festivals of Pilgrim Sunday School, but I seem to have no brain-cell that has any record of real live-

stock. I am ready to be convinced but until the allegation is substantiated I must, like my remote forbears, "ha'e my doots."

The Story of the Chicago Fair is admirable and valuable, and the experience with Starr King in California alone justifies the publication. Do not wait till next Christmas. Buy it now. In stock at Headquarters 106 Post St., by mail, 83cts.

"A GARDEN OF REMEMBRANCE." James Terry White. James T. White & Co., 70 6th Ave., New York. \$1.25.

Mr. White was formerly a resident of San Francisco, a publisher of books, and even then a writer of poetry and occasionally a publisher of it. "Flowers from Arcady" was his first venture. In New York he has been particularly successful in the publication of an important educational work, "Character Lessons from American Biography." He has a happy faculty in writing pleasant verse, attuned to friendship, beauty and love. Many of them have been set to music. Others sing without notes. He is a lover of Nature, and has moods of contemplation on life and on death. Much of his work has been highly commended by those capable of appreciation. The Garden of Remembrance is a collection of his poems, mostly short and largely varied. Here are two samples:

THE FULLNESS OF DAYS.

No longer uneventful are my days;
So full are they are of pageants of the past,
So crowded with sweet thoughts that tune my
lays.

So redolent of a remembered rose
That blossomed in youth's garden—and
still blows—
Each day seems more transcendent than the
last.

"AND KEEP THE DOOR AJAR!"

Dear friend, the door will be ajar—
Will ever be ajar to you;
There never shall be bolt nor bar.
When your desire and presence sue.

If first I reach the Heavenly Gate,—
Love's promised blessing to renew,
I shall but ask that I may wait,
And keep the door ajar—for you.

"THE TOP OF THE WINE-JAR." Fred-
eric Rowland Marvin. Sherman, French &
Company, \$1.50.

A fine volume of selections in prose and verse from the writings of a ripe scholar who has wide experience in life and during an active career has found time and inclination to publish a dozen books that are a contribution to American letters and culture. His first book, "The Companionship of Books," was a volume of essays on literary and allied themes that established breadth of judgment and fine literary discernment. Later came "Flowers of Song from Many Lands," "Poems and Translations," "Christ Among the Cattle," "The

Excursion of a Book Lover," and "Last Words of Distinguished Men and Women." The present volume is a sympathetic effort to offer the best and most characteristic utterances from all that Dr. Marvin has given the world. There is much that will prove of interest and value and tend to a wise, kindly and discriminating view of both life and letters.

Dr. Marvin, born in 1847, first graduated from the College of Physicians and Surgeons of Columbia University and took up the practice of his profession in New York City. Later he graduated from the Theological Seminary of the Reformed Church and in 1879 was ordained a Congregational clergyman. He served churches at Middletown, New York, Portland, Oregon, and Great Barrington, New York.

The prose selections comprise 163 pages, and the poetical about 90, including translations. The subjects touched are many and various, the prevailing tone being well compounded on idealism, common sense and the saving grace of humor. That he is liberally inclined may be inferred from sentences like this:

"Whoever believes there is a difference between a lie and truth has a creed."

"Strange it is that men who are so anxious to find the dead Christ in his tomb, and the historical Christ in Palestine, care so little for the spiritual Christ in their own hearts."

"Woe to religion when it ceases to be a matter of faith, and becomes one of mere opinion."

"The riddle of the universe it is not ours to solve."

"To discuss duty is our noblest quest, and to do it our best achievement."

His love of books is very genuine and well expressed. Particularly happy are his comments on old age and death.

His verse is pleasant. His experience and observation gave him at least one true picture:

A NEW ENGLAND HOUSEWIFE.

Through all her life 'twas dust and only dust
her thought engaged;

Some dust was real, but more her nimble mind
supplied;

The poet's art she scorned, the painter's skill
despised;

For dust she lived and, dying, "Dust to
dust!" she cried.

Faith and Flag

My wish for you is faith sublime,
The best of gifts this Christmas time.
Faith in a war to end all war;
Faith in the reign of right and law;
Faith in a Power that sways the world;
Faith in our flag, by faith unfurled.
Flag of the free, by tyrants feared,
Flag of the brave, by heroes cheered—
New Year crown with honor glorious
Faith and flag, on heights victorious.

—Edward A. Horton.

Against diseases know the strongest fence
Is the defensive virtue,—abstinence.

—Franklin.

From the Churches

BERKELEY.—The Rev. Clarence Reed preached on the first Sunday of the month on "The Fine Art of Being Religious." Mr. Speight resumed his labors on Dec. 9th, speaking on "The Price of Victory." It was so excellent a discourse that he was induced to allow its publication. Copies can be had at Unitarian Headquarters at 10 cents—a liberal reduction for quantities. On the 16th he spoke on "A Red Cross Christmas." "The Lineage of the Prince of Peace" was his topic on the 23rd and on the 30th he spoke on "The Calendar of Virtue."

DENVER, COLO.—An excellent spirit and increasing congregations may be reported. In addition to the church attendants Mr. Weil reaches the general community through a weekly Sunday Sermon Thought, through the *Sunday Post*, which has a large circulation. A special offering for increased expenses was taken on Christmas Sunday. Over \$300 in cash and \$139 new pledges was the response. On Dec. 30th the sermon topic was "When Is New Year?"

EUGENE.—The Woman's Alliance has rendered splendid help to the Eugene Red Cross Chapter. On Dec. 14th it turned over \$125—the proceeds of a rummage sale held that day.

When the appeal was made for money to pay for the soldiers' and sailors' Christmas packets, a short time ago, the Alliance came to the front with \$25.

Each member of the Alliance, of which Mrs. H. D. Sheldon is President, has pledged herself to renew her own membership and to secure four new members, in the Red Cross membership drive now on.

The ladies are working out a plan whereby they can serve in an unusual way—that is, they will care for small children, so that the mothers can work at the Red Cross headquarters.

All this is being done in addition to the work which the Unitarian women do at headquarters, and their work as a Red Cross auxiliary at their regular meetings.

On December 23d Rev. Andrew Fish filled the pulpit of the church at Spokane.

LOS ANGELES.—The last months have been busy ones for our organizations, as for many others the country over. The Sunday School has adopted a French orphan. There is to be a Christmas party, and there is rivalry to see which child will make the most candy or popcorn balls for poor children, the money for the supplies being earned by the child himself. The young ladies of the congregation from sixteen to twenty years old have formed a new club, the "Tri-W." Their aim is to make themselves useful in war and peace. They meet once a week, and sometimes twice. They have outfitted one baby in the Maternity Cottage, and have clothed four children. They have also made scrap-books for the soldiers of our church, and will send each one of our boys a box of home-made candy for Christmas.

The Alliance has won distinction both for the quantity and the quality of its knitting. It took one holiday lately to visit a private gallery of pictures and prints in Sierra Madre.

The Social Service Class has had some very valuable sessions. At one session the topic was, "After the Saloon What?" It was presented by Rev. David Morgan, who for twenty-five years has been connected with a remarkable work in Saint Paul, which inspired the Mills Hotel idea. He suggests the establishment of Mills Hotels as social centers for the men who have always been depending upon the saloon, the poor man's club, for social pleasures. Another important topic was the work of the Young Women's Christian Association at army camps, where they establish hostess houses to receive mothers, aunts, sisters, or sweethearts, of the soldiers, and also to look after the many women who are in legitimate ways more or less connected with the army work. Mrs. Seward Simons spoke of the work of the Women's Commission in co-operating with the Council of Defense.

The mid-week services were exceptionally well attended, and were of

much value, but were discontinued owing to the indisposition of the minister, who is fully recovered now, as he must needs be for he is appointed one of the four-minute speakers, and is also on the list of Government speakers. He is speaking on an average four times a week, besides his own church services. Our service flag now bears twenty stars. It is significant, as showing the dire need of the Government, that notices are being sent to ministers asking them to put upon the church bulletins or calendars the request of the Government for efficient stenographers.

The sermon topics for the month have been: The Meaning of Enlistment," "Every Man His Own Priest," "The Future," "Spiritual Life."

OAKLAND.—A series of Old Fashioned Bible Sermons was given by the minister, the Rev. William Day Simonds, during the month of December, which was greatly enjoyed by the congregation.

Dec. 2—A King in the Den of a Sorceress.

Dec. 9—The Banquet of a Thousand Lords.

Dec. 16—Youth and Age Face to Face in the Solemn Night.

Dec. 23.—Christmas Sermon. The Song of Expectant Motherhood.

Dec. 30—Bound with Two Chains yet Destined to be Free.

The Religious Study Class continues to be well attended, the room generally being full. Col. Irish, Mr. Mills, Prof. Coleman, and others have recently given addresses, which have been followed by short talks from the floor, when any person present, whether a member of the church or not, has been privileged to speak.

Unity Club met as usual the second Tuesday in December, when the Rev. J. B. Orr gave a most interesting lecture on "Shakespeare's Julius Caesar." At the time of writing no program had been arranged for the fourth Tuesday.

Every Monday morning at 10:30 a branch of the Red Cross meets in the Starr King Hall, and is doing excellent work. From twelve to eighteen

ladies bring their lunches every week, and remain all afternoon, whilst others, who are unable to attend in the morning, come later in the day. In addition to the knitted sweaters, scarfs, etc., three hundred articles have already been made by these energetic women. Sewing machines have very kindly been lent by Dr. L. D. Lambert and by Messrs. Taft & Pennoyer, which have greatly facilitated the work.

It is said more Hoover pledge cards have been signed by members of this church than by members of any other church in the city.

On the 17th of the month the minister reviewed three books in his usual interesting fashion: "How to Live One Hundred Years," "Old Age—Its Cause and Prevention," and "The Speeches of an Octogenarian."

The 23rd of December was "Fellowship Sunday," when new members were welcomed into church fellowship.

SAN FRANCISCO.—Mr. Dutton has preached during the month of December, excepting on the 9th, when he occupied the pulpit of the Memorial Church at Stanford University, when Rev. Clarence Reed supplied his place and preached on "The Riddles of the Ages." His subjects have been "No-Man's Soul," "Prepare Ye the Way," "Christmas," and "An Unfinished Life."

The Christmas service was greatly enjoyed, a noble sermon and the best of music contributing to it.

On the evening of the 21st the Sunday School held its usual Christmas Festival. There was a large attendance and an interesting entertainment in which more than seventy children took part.

The Annual Bazaar was held on Dec. 7th, and was successful beyond expectation. It had been assumed that the many calls and drives would have greatly depleted resources but over \$800 was realized from the sale of articles.

SAN JOSE.—The past month has been a very busy one in the church and Alliance. We had our usual monthly dinner at the church, our ladies being

expert at that sort of work. The Alliance made and sent some two hundred garments to the Belgium Relief Society, besides sending seventy-five boxes of home-made candy and fruits to "Shut-ins," and elderly people at the County Hospital. The greater part of our women were working in the Red Cross Membership Drive, while many are doing regular work in the Red Cross rooms, sewing, knitting, or making bandages. The Chamber of Commerce has a Rest and Recreation room for soldiers, and several of our members take their turn as hostess at this place. No one can afford to be idle in these stirring times, and we expect to do our part in all good work during the coming year.

We had a fine Christmas service, with special music, a good audience, and as usual, an excellent sermon.

STOCKTON.—On the afternoon of Dec. 8th the Alliance held its annual bazaar down town in a store formerly occupied as Red Cross headquarters, and we are most happy to report a net profit of one hundred and fifteen dollars, which is more than double our last year's receipts.

Beginning in January the Alliance will give the three last Thursday afternoon of each month to the Red Cross, helping with sewing or in any other way, holding a business and social meeting on the first Thursday.

Our Christmas tree and entertainment was held Friday, Dec. 21st, and all enjoyed the tableaux, instrumental and vocal music, and recitations given by the children. Then the beautiful Christmas tree was much admired, and candies, etc., given to the children, who, in turn, brought gifts to be sent to little ones in the hospital and others less fortunate than themselves.

Consult, Deliberate, and Freely Choose

Listen and in thine heart engrave my words;
Keep closed thine ear 'gainst prejudice;
Of others the example fear; think always for thyself:

Consult, deliberate, and freely choose.

Let fools act aimlessly and without cause.

—From the Golden Verses of Pythagoras,
translated by Nayán Louise Redfield from
the French of Fabre d'Olivet.

Sparks

Willis—What are you going to do in the war?

Gillis—What do you mean?

Willis—Go to the front and in-trench or stay at home and retrench.—*Puck*.

"Pa, what does it mean when it says a man has arrived at years of discretion?"

"It means, my son, that he's too young to die and too old to have any fun."—*New York Sun*.

Dr. Eaton, a former president of Madison University, was beloved by the students. One day, a student who had spoken in debate asked him what he thought of the effort. The doctor looked at him and then said slowly, "Edward, if you would pluck a few feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better speeches."

The minister went to the village barber with whom he was at loggerheads, for a shave. When it was finished he proffered the usual twopence halfpenny. "I'll take it in preaching!" replied the barber, refusing the offered coins. "My friend," rejoined the minister, with dignity, "I haven't twopence halfpenny sermons." "That's all right sir!" retorted the barber. "I'll come twice!"

John Wesley was very ready with an apt retort. Walking along a street in Bath he came face to face with Beau Nash. The path was narrow, and one or the other would have to give way. The fashionable Master of Ceremonies looked the Methodist up and down in a pompous and contemptuous manner and said, "I never make way for fools!" John Wesley promptly stepped aside and retorted, "Oh, I always do!"

Is there anything new under the sun?
A king of Chaldea, 3800 years B. C.,
said: "We have fallen upon evil times.
The world has waxed very old and
wicked. Politics are very corrupt and
children are no longer respectful to their
parents."

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AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

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PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Beyond

[Extract from "Man The Spirit," written in 1865 for the University of California Alumni Association—recently published.]

What may we take into vast Forever?

That marble door

Admits no fruit of all our long endeavor.

No fame-wreathed crown we wove,

No garnered lore.

What can we bear beyond the unknown portal?

No gold, no gains;

Cf all our toiling in the life immortal,

No hoarded wealth remains,

No gild, no stains.

Naked from out that far abyss behind us

We entered here:

No word came with our coming to remind us

What wondrous world was near,

No hope, no fear.

Into the silent, starless Night before us,

Naked we glide:

No hand has mapped the constellations o'er us,

No comrade at our side,

No chart, no guide.

Yet fearless toward that midnight black and hollow,

Our footsteps fare:

The beckoning of a father's hand we follow,

His love alone is there,

No curse, no care.

—Edward Rowland Sill.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

Another month of the greatest war of all time shows little observable prospect of peace or of progress toward it. Preparation for the final test seems being made by both sides, and surrender of purpose seems not to be entertained by either. So far as can be judged Germany will insist on terms that those allied to withstand her cannot accept. If the price of National life is subjection it is not worth its cost. If the hands on the dial of civilization are to be turned backward and fixed at "He who can shall take," we might as well resist to the last and go down in defence of the rights of man if unable to establish freedom and justice.

In a recent article in the *Register* Mr. John Haynes Holmes writes forcibly of the futility of war and maintains that civilization and war cannot coexist. He seems right in his contention and he candidly admits Germany's stupendous preparation for enforcing her will. If war and civilization cannot both exist it seems plain that one or the other must be given up, and those who would maintain civilization must in some way put an end to war. If those who hate war follow non-resistance they give it full play and its destructive powers bring ruin to civilization. If reason and right prevailed an unimpassioned consideration of mutual claims and rights would result in justice or reasonable concessions and in peace; but when interests conflict and there is distrust and hate or perverted patriotism, with selfishness and brutal

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disregard of common welfare or individual rights peaceful persuasion is of no avail, and is regarded as evidence of weakness and treated with contempt.

If war is to be done away with it must be by consent or through compulsion, and if persuasion is futile there is no recourse but force. When a power for a generation prepares to carry out its purpose in a manner and by means that it justifies but that the civilized world abhors, can it be expected that kind words or adopted resolutions of the well intending can stay the course? The alternatives presented are to submit or withstand. If force cannot be averted by persuasion it must be met by greater force. Civilization cannot continue if conquest gains general consent, and the menace to the common life must unite all for its preservation. And so we find a world engaged in a titanic contest that fills all hearts with horror and is testing man's capacity for suffering. Two questions beset us: How can we endure it? How can we end it? Our answer to the second is the fact that we are in the war. It is no wonder that lovers of mankind and men of faith recoiled from its woe and held to peaceful methods. To abhor war is right and to countenance it under any circumstances is indefensible save under the stern compulsion of deep-seated conviction that it cannot with honor be averted. The United States honestly and earnestly tried to avoid the issue. We hoped to the verge of cowardice, that the question at issue might be settled without our being compelled to depart from the peace we loved. But the time came when, without our choice, we were involved, and we became convinced that upon us rested

the responsibility of action in defence of our right and the right of mankind. A world subject to disregard of international obligations, moral considerations and human rights was inconceivable. The war could only be ended by being won, and so far as we were concerned we could only contribute to final peace and world welfare by doing all in our power toward that end. This is the only answer that has been given. The few who still carp and criticize offer no other. Those who are fighting to their limit of power show that they are the final pacifists for they are doing their best to crush out war by proving that this war is futile, and in firm determination to establish a better way to preserve for humanity inherent rights.

The other question: How can we endure it? we are answering, day by day by such sacrifices as we are able to make and such service as we are able to render. We can endure it because we must, and our power is enforced by a profound conviction of sacred duty and by a firm realization of the commanding importance of the matter at issue.

In the pursuance of the purpose clearly and frankly stated by President Wilson in his last address the citizens of the United States are called upon to steadily, persistently and efficiently press every effort to achieve peace through victory, withstanding both the indifference and covert opposition of those without faith and the goading to precipitate action of excited partizans. It is a time for calm common sense and readiness to adjust action to the exigencies that may arise. It is sufficiently clear that there is no purpose to prolong military operations beyond their

plain necessity from the standpoint of a world fit to live in. Neither should we indulge in any preconceived purpose of declining conciliation, or of harsh humiliation. When we win we can afford to be generous, and we must never forget the end we seek: a peaceful and a better world.

Be it soon or be it late that war gives way to peace the vital consideration will relate to the ordering of life,—international, national and finally, individual. It will be a time when we may well lay aside conceptions and usages that have resulted in such a harvest. We will do well to hold our patriotism subordinate to the interests of humanity, and to modify selfishness very materially. We will reform diplomacy by making it open and honest. To the extent that we can apply those principles of justice, honor and righteousness that have glorified the most successful lives of nations or individuals, we will make the world the more fit to live in. In fact world welfare is inseparable from thought and conduct that conform to our highest ideals, and typify what we feel to be the will of God.

After all what the world most needs is goodness,—goodness embodied in strong men. And so in this period of reconstruction religion has an all-important part and it behooves those who realize it to stand by it and make it felt.

. In striking ways war has revealed its power, and also its presence in humanity. Religion has been disassociated from ineffectual pietism and weak negative slacking. It is found in the robust and the commonly irreverent. In many God seems to have been discovered and made conscious. Life has

taken on deeper meaning, and the trifling and illusory has been set aside. When peace comes it will be incumbent on those who believe in religion to make it much more effective and real than it ever has been, to give it more profound thought and to be ready to strip off meaningless trappings and dead pretences and make it something helpful to real men.

The new world we are to have will need it,—greatly need it, and it will put it to trial. It will not be satisfied with past statements and formal panaceas. Religion not vital and not in harness to help in the progress of mankind will be left behind. Religion will not constitute a special department of life relegated to the weak and timid but will be given its true place as the guide of all worthy life, the realization of its fullest meaning, its inspirations, its comforts and its joy. It will either be this, redeeming life from its unworthiness, or it will be, as it largely has been, a neglected power without the respect it should deserve, unable to coordinate and dominate the good in man, and powerless to prevent the wrongs and folly from which he so grievously suffers.

Such considerations of possibilities must impress each one of us with his responsibility, and remind us at this time of a presented opportunity. Unitarians are not fatuous. We have no fantastic faith that we have any unprecedented record or unequalled grasp of spiritual life. We are very human and fallible and have much to learn, but we are loyal in our desire to stand by the best we have, until it is replaced by something better. We believe in good,—in its highest terms we call it God. We believe in doing God's will,—in living worthily. We trust him,

utterly. We try to live up to the best that is in us, and we die without fear. It is a short creed. Perhaps it is only a common sense view of man's relation to God. It does not cover what many feel and others hope for, but it is our faith, and we love it. Our fathers handed it down to us and we want to hand it down to our children, with all the added light the torch will hold. And so, without conscious pride, but with deep gratitude we are Unitarians.

After the indispensable needs of the government and demands for relief not to be ignored to what more urgent need can we put our substance than the support of religion as represented by the form we most deeply respect? The other calls are to be answered but this must not be left unanswered. Last month we presented the appeal of the American Unitarian Association for the annual contribution for the support of churches that are in part dependent upon its aid. If contributed sums fall below last year's standard it means curtailment of allowance and closing of churches still struggling for self-support.

When conditions are unfavorable corresponding increase of effort must be made or humiliating failure will result. The Pacific Coast has been liberally helped by the Association and it deserves appreciative response to its appeal. We must guard against the danger of failure through procrastination. We are too apt to put off till the last moment unpleasant duties like calling for money. All contributions must reach Boston before May 1st and it will afford relief to each society to raise its quota very soon and have it to look back upon with satisfaction instead of to look forward to with dread and ap-

prehension. The Portland church is in the habit of setting good examples. Its last bulletin brings information that it is at work. The contribution in response to call not meeting the desire and expectations of the officers of the church a second call has been made and will be followed up. Nothing is impossible to the sufficiently determined will.

A new subscriber, one of our leading Eastern divines, expresses his approval of the statement of the Unitarian attitude published on the last page of each issue although he personally is not wholly satisfied with Dr. Clarke's use of the word "salvation" in connection with character. He quite pertinently says: "The word Salvation is not in the Unitarian vocabulary and I do not think any Unitarian thinks himself so good that he deserves eternal life as a reward. If we must keep the ugly word, Salvation, let it be Salvation through service." This is a valuable suggestion and it at least reminds us that any character of value is dependent upon Service, and is not to be disassociated from it.

The larger meaning of the phrase as it stands is far removed from the musty idea of escape, and points to life and its resultant being as the test of immortality. Was it not Dr. Hedge who ventured the thought that a man would live again provided there was enough of him to sprout?

In judging of the salvation point of what has grown into a sort of creed, although without intention or adoption, we must not forget what it supplanted. When Dr. Clarke formulated in general his faith it was no doubt in contrast with Calvinistic points that he could not believe, and had no savor

of self-satisfaction. Salvation was much more definite than it is now. It was particularly the end and aim of life, and was attained by a prescribed acceptance of a belief that if we were saved at all it must be through one who had suffered for our sins. The Unitarian belief in contrast made character the test of the degree to which we were saved to God, and not from his wrath. Whether there was anything to save, or worth saving, would depend on what one had done with life.

Surely no more of any man or thing can be saved than there is to save. And no self-centered egotist intent on serving and saving his own little soul can fall back on what he calls his character which may be no more than the absence of a bad reputation.

More and more service is the test. It is not the man of useless respectability that wins our regard but the man who serves and proves his worth, for a man truly good must be good for something.

For the encouragement of those who need or might be helped by it,—and in expression of appreciation to those responsible for it, acknowledgement is made of a thoughtful act and its happy consequence. A lady in New England to whom the December issue of the *Pacific Unitarian* had been sent was so pleased with it, especially with a contributed article of unusual merit, that she sent for extra copies which she sent to various friends whom she thought might appreciate it. One of them, at least, was seed on fruitful ground. It found favor with a city clergyman in the Middle West,—one whose good opinion ranks high in value. He promptly wrote: "My friend, Mrs.

—— sent me a copy of the December *Pacific Unitarian*. It is the best number of a denominational paper I have seen. There is a remarkable freedom from provinciality. I must have it each month." This commendation with its accompanying check, was as a draught of cool water on a hot and dusty journey. If one is really noble and superior he is unaffected by praise or blame and wholly indifferent to indifference, but ordinary humanity yearns for approval and even enjoys flattery—hoping it is not as unjustified as he fears. There are perfectly decent people who never think it worth while to express the slightest satisfaction with anything, and who apparently never think of putting themselves out to the extent of doing anything helpful. The machinery of life seems to need the lubrication of kindness and just a drop of good will now and then makes for reduced friction.

This confession of weakness is not wholly made for the satisfaction of expressing the good opinion of one who ought to know, or as a reminder that even an editor may be not without honor save in his own country, but to point the way of helpfulness. At any time, and to any extent, we will be glad to send sample copies of our journal. All that is needed is to send the name, and no importunity will annoy the prospective subscriber. The call will be promptly made, but not repeated unless reinvited.

Another evidence of approval is equally pleasing. A greatly respected subscriber from Southern California writes regarding the January number: "This is a good P. U. and I have just been reading it, pretty much from 'kiver to kiver,' but I have to express

criticism on one sentence of your editorial. You suggest that it may be desirable to suppress the P. U. in order to strengthen the *Register*. Now I beg respectfully to make a strong protest against any such idea. I know that it is hard enough to keep up the P. U. and has been this many a long year, but I must deny that in keeping it up the slightest rivalry with any other periodical is implied. The Pacific Coast is *sui generis*,—it has and must have a voice and character of its own, and you have done more in this religious, cheerful, brave expression of our peculiar character to help us and our cause in this still isolated religious field than any other influence whatever. Them's my sentiments and I beg that I may hear no more of removing or 'suppressing' it. If it has to go for lack of financial support, why, it will have to, I suppose, but in my opinion the Unitarians of the Pacific Coast will show themselves extraordinarily blind to their own interests if they allow it to. 'East is East and West is West' in this country as well as in the world at large and the P. U. is our one united voice—long may it ring, the *Christian Register* or any other voice sounding, or failing to sound, in the rich and capable East. The two do not fulfil the same office at all."

At a recent meeting of the Free Religious Association in Boston, Rev. John Haynes Holmes interpreted H. G. Wells as saying that "No Caesar who ever lived was entitled to the first allegiance of man," and inferentially approved the sentiment. The *Boston Transcript* says this opens the door to a dangerous doctrine. The claim, it contends, means that "no Government has power to exact from the citizen an allegiance which

is in conflict with his conscience. Mr. Holmes's doctrine is the doctrine precisely of those individuals who, in their objection to the conscription, would destroy—as our Supreme Court has just ruled—the necessary basis of the national defence. His proposition is quite in line with the doctrine of those who would put the church above the nation in political affairs. One imagines, we will say, that his conscience commands him to obey the Grand Lama of Thibet instead of the Government of the United States. He will therefore have a right to disobey the law; for what Caesar, what Government is entitled to the first allegiance of a man who believes that the voice of the Grand Lama is the voice of God?

Private interpretation, Mr. Holmes, stops when the nation—to use the words of Chief Justice White—"exacts from the citizen the performance of his supreme and noble duty by the defence of the rights and honor of the nation as the result of a war declared by the great representative body of the people."

The Supreme Court is not the first to decide this question. Christ himself decided it when he said, 'I am not come to destroy the law, but to fulfill,' and also, 'Render unto Caesar the things that are Caesar's.' Mr. Holmes, in Christ's place, must have said, 'Render unto Caesar that which your conscience approves.'

The doctrine enunciated by Mr. Holmes would, if generally held, destroy not only the power of the nation to defend its rights and its honor, but also the Christian polity. It is Bolshevism, not Americanism."

Whatever H. G. Wells may lack as a theological authority, he has common sense and humor. A correspondent in the *Liberal Christian* asked him three

questions. Here are his answers to the first and the last:

1. If God had a beginning. He may have an end: where shall we be then?

1. My idea is that while Man is God is. But I do not believe that Man or God will ever end. So that the answer is: At an end too.

3. May not your sudden non-moral experience of God which you claim be only the uprising of your own "good spirits" and imagination by which you want to fight the evils in the world? So you conceive God as a fighter. Men make God in their own image!

3. Certainly God is God in my heart. He is inseparable from the good in me. I have been a good deal bored (if you will forgive me) by that ancient quip, "Man makes God in his own Image." What use has man for anything but the humanity of God? Can man conceive God in any other way? Writers on religion seem to keep that sentence on a rubber stamp now-a-days. Did you expect me to proclaim the worship of a lobster multiplied by the cube root of X blended with a sewing machine?

Rev. Lewis G. Wilson, Editorial Secretary of the American Unitarian Association, leaves Boston, presumably on February 1st, for a journey that will pretty thoroughly cover the Pacific Coast. He will first visit Southern California, expecting to reach Redlands by Feb. 17th. It is his hope and expectation to give some time to each of our churches. At Los Angeles it is hoped to have a ministers' meeting where matters of interest may be frankly discussed and steps taken to promote general denominational welfare. By March 10th he is likely to reach the Round-the-Bay region, where he will

be warmly welcomed. Returning he plans to reach Salt Lake City by March 17th.

Special attention is called to two poems appearing in this issue. The selection from Edward Rowland Sill, on the cover, is from a striking poem written for the Alumni Association of the University of California, not appearing in his published works. In the last number of "*The Occident*," a publication of the University the first half of "Man the Spirit" is for the first time printed. It represents the poet's reasoned conclusions on man and life and it is a beautiful expression of a beautiful soul.

The other is "The New Year," a brave and tender outpouring of a mother's heart for an only son who has gone to the war. It was not written for publication but impressed a friend so deeply that a copy was sent to a local paper

The date of the Pacific Coast Conference which will be held at Berkeley, has not yet been fixed but a meeting of the directors will soon be held and the time of the meeting determined. Societies which have overlooked or postponed the modest amounts suggested as their proportion of indispensable appropriations, may, until the selection of a successor to the deceased treasurer, remit to Rev. H. E. B. Speight, secretary at Berkeley.

C. A. M.

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—*Lowell*.

Happiness is the natural flower of duty. The good man ought to be a thoroughly bright and happy man.—*Phillips Brooks*.

Notes

It is pleasant to feel that Dean Wilbur is back at his post in the Berkeley School for the Ministry, after his prolonged period of mingled rest, study and service in New England. On his way back he visited and preached at several of the churches in the Southern States.

Rev. W. G. Eliot, Jr., of Portland, Oregon, began a series of sermons on Jan. 6th, running through the Sunday mornings of January, in which the life of Portland was described and studied through a period of 50 years, with a reasonable forecast of the future of the city.

Rev. Clara Cook Helvie has been settled as minister of our church at Wheeling, West Va., and has begun her work with encouragement, though greatly handicapped by unusual cold and bitter storms. The South is by no means all sunny.

In celebration of ten years' service in Seattle, Dr. J. D. O. Powers on Jan. 6th delivered a sermon on "The Place and Function of a Church in Modern Life—Ten Years in a Seattle Pulpit." At the evening service at 8 o'clock the subject for discussion was "Constructive Days in Religion and in the World," the addresses were by Dr. John C. Perkins, University Unitarian church; Rabbi Samuel Koch, of the Temple de Hirsch; Judge J. T. Ronald, of the superior court, and Dr. Charles S. Boehne, of Fayette, Mo.

The Unitarians of Spokane held an annual dinner on Jan. 4th at the church. It was arranged and successfully carried out by the Women's Alliance. After the dinner followed a program of musical numbers and short talks, the speakers and topics being:

Mrs. J. W. White, president of the Alliance, "Women of the Church;" Rev. Mr. Fish, Salem, Ore., "Unitarianism;" H. J. Hibschan, "War and Religion;" Louis Rice, "The Sunday School;" W. C. Jones, "The Unchurched;" George H. Greenwood, "Privileges and Responsibilities."

Rev. William Day Simonds of Oakland still believes in good resolutions. In his New Year's sermon he said:

"Probably the best resolution one can make is to attend church, whether it be Catholic, Protestant, or Jewish, just so it is the sincere effort to 'Do right, for right's sake.'"

"The man who laughs at New Year resolutions, laughs unwisely. All progress in character building depends upon making good resolutions and keeping as many of them as possible. And the fact that one finds it hard to live up to a good program is all the greater reason for making the fight."

"So, my dear friend, begin 1918 with a sizable bunch of 'good resolutions,' and that you may be helped to keep them renew your pledge of loyalty to the church of your choice."

"These are times of testing in which the value of a wisely conducted liberal church is demonstrated as never before. Earnest men and women are everywhere seeking for the 'deep down' things of the spirit; for that wealth of the soul which is not imperiled by the fortunes of war. To this high service the pulpit of the First Unitarian church of Oakland, California, is solemnly dedicated, and to this end all its activities are directed. Make this your church home during 1918. Come to our services and bring others with you."

Twenty persons were welcomed into the Los Angeles Unitarian church on Jan. 6th. Their names were published in the monthly bulletin and the former members of the church family were requested to become acquainted with them.

Frank L. Brown, one of the kindest and most popular men of California, was laid to rest at Oakland on Jan. 9th. He was never caught without a courageous smile and a friendly hand grasp. His labors for the Exposition were tireless and effective. The directors showed their respect by attending his burial and by sending to his family an angrossed resolution calling attention to his personal endeavors and sacrifices.

Rev. Benjamin A. Goodridge of Santa Barbara chose for the text of his first sermon for the year, "What We Shall Need Most During the Coming year."

Rev. H. N. Pfeiffer, of Long Beach, addressed the Veteran's Union on the evening of Dec. 31st. It was emphatically a call to patriotism. His theme was "The Flag." He spoke of loyalty to it as not a thing of sentiment but as a principle fundamental to American citizenship. There are many ways of service and to reinforce service is one.

How Portland created an enormously important industry almost over night was related at the open forum of the Unitarian church on the evening of Jan. 13th by W. D. B. Dodson, secretary of the Portland Chamber of Commerce.

Mr. Dodson discussed the growth of the shipbuilding industry, the problems that had been met and worsted and its significance to the present and future prosperity of Portland. Labor has been least of the shipbuilding problems, declared Mr. Dodson.

"The labor problem has not been serious. At first it was thought that, owing to the prevalence of good wages elsewhere it would be difficult to get sufficient men to man the yards. We undertook a publicity campaign and in less than three weeks had received 500 applications from skilled and semi-skilled laborers. Within a few months the shipbuilders asked us to cease advertising for men, as they had more than were required."

Concerning the continuance of the shipbuilding industry in Portland after the war, Mr. Dodson declared that every effort should be made to retain this splendid enterprise as a permanent industrial asset.

"During the war we can no doubt continue building wooden and steel ships as we are doing now," said Mr. Dodson, "but after the war it is going to be very important to get the cost of ships down to a competitive basis if Portland is to retain her shipbuilding industry."

A very pleasant reception to Dr. and Mrs. H. N. Pfeiffer was held at the church in Santa Ana on the evening of Jan. 11th in recognition of the removal of the family from Glendale to make their home in Santa Ana.

A delightful program of music, readings, with an inspiring talk by the new minister was enjoyed by a large company. All are looking forward to renewed life and a bright new year of service under the leadership of Dr. Pfeiffer.

Rev. E. Stanton Hodgin of Los Angeles in his sermon on the old and the new year, paid a warm tribute to the dauntless soul of France, saying in part:

"Wherever we may be in body, in whatever tasks we may be engaged in the year 1918, the soul of every real American will be in France, for there is the struggle for everything that America has stood for being fought out.

"The world has never witnessed anything more magnificent than the transfiguration of France in the past three years and a half. We had heard much of the degeneracy, the vanity and frivolity of the French. No doubt they were vain and frivolous in many respects, but that was only on the surface. Their real character has been shown to be of the stuff of which martyrs are made.

"Under her terrible baptism of fire she has emerged from the comfortable valley of material ease and has climbed the hard and jagged mount of transfiguration, although every step has been taken with bleeding feet and over the bodies of her own slain. Two million of her best sons have given themselves to this cause and now either lie sleeping in nameless graves, or what is worse, are awaiting a slow death in slavish toil under heartless taskmasters.

"But France was never so strong in the things that loom large in the pages of human history as she is today, as she stands there on the height to which she has climbed, ragged, bruised, bleeding, broken in body, half starved, but with her soul erect, dauntless and unconquerable."

On Jan. 20th Prof. John J. Iliff of Stockton filled the pulpit, his topic being: "The Seven Churches of Asia, Vermont." Asia is a small town in Vermont and without doubt the original and witty speaker made the most of a happy subject.

On Jan. 15th the Santa Barbara church held its annual meeting. Promptly at 6:30 a bountiful hot supper was served, about 70 members partaking of the hospitality of the ladies of the church. The business meeting was called at 8 o'clock. Reports of the year's activities were read, and officers elected for the new year. The board of trustees for 1918 is as follows: R. B. Canfield, Dr. Ida V. Stambach, Wollcott Tuckerman, Mrs. Mary Denison, R. A. Dane, C. C. Knight, V. H. Thompson.

The new board of trustees will hold their first meeting the latter part of the month.

In a sermon on "Clean Hands and a Pure Heart" on Jan. 20, Rev. S. Stanton Hodgkin pithily said:

"Purification is one of the normal processes of life. The refuse and dross that are gathering must be washed away if life is to become what it ought to be. Every cell in the body as it functions accumulates a residuum that must be cleansed away or it will be reabsorbed as poison into the system. That is the source of many of our physical ailments. We are not cleansing right. We need a baptism of vital energy.

"It is the same way in our spiritual life. Even our righteous deeds are followed by a residuum of self-complacency and self-satisfaction that degenerate into 'Phariseism' unless accompanied by a purifying baptism of self-forgetfulness and unselfishness. The Pharisee is a good man who does good deeds, but he turns to contemplate his own righteousness and to glory in it to such an extent that it 'spoils on his hands.'"

Rev. Clarence Reed is continuing his Sunday evening lectures on "Comparative Religion," at a hall in the Native

Sons' Building, and attracting interested audiences. The series treating of the religion and art of China was concluded on Jan. 27. A new series extending through February, March and April covers the various religions of Japan and also treats of Japanese art.

It is gratifying to learn of the increasing prosperity of the church at Los Angeles. It carried over a small indebtedness from last year, but was able to report at its annual meeting on Jan. 14th a clear balance sheet. From its ordinary income without any special subscription or soliciting all expenses had been met and all indebtedness eliminated. So that the new year is faced with good courage. Mr. Hodgkin has enlisted in the four minute service for the government and is speaking at some theatre every evening that is free from church work and sometimes in the afternoon. He is also listed in the Government Bureau to speak to schools and clubs on government subjects. He feels that if it is thought anything he can do or say is of value that he should not withhold his aid.

California is breaking records of produce and fruit crops this year. Estimates are: beans 6,480,000 bushels (50 per cent increase), raisins 150,000 tons, peaches 35,000 tons, prunes 50,000 tons. In 1912 the California rice crop brought \$75,000. This year \$10,000,000 is a conservative estimate.

The Sacramento Valley has this year produced thirty million bushels of barley. A Sacramento baker made 30,000 loaves of barley flour in one month. If this proportion held elsewhere the consumption of wheat would be reduced one-third.

The government's food experts say that if every person in America will save an ounce of sugar a day, the grand total will be one million tons a year. If each home in the United States saves one ounce of meat a day, in one year we save 465,000,000 pounds. One slice of bread saved daily in each home saves 365,000,000 loaves annually. We need to be reminded again that the sum of many small sacrifices is very great.

Events

Annual Meeting of Portland Church

On Jan. 8th the Portland church held its annual meeting. Reports were given by all officers, from all the trust funds and activities connected with the church. W. P. Olds reported on finances and Sidney Lathrop was clerk.

Mr. Woodward, R. W. Montague and Frank Kendall were re-elected trustees.

The pastor had concluded his report and an appeal for greater loyalty on the part of all for the church, when Mr. Woodward told the members of Rev. Mr. Eliot's great work in behalf of the young men of the country and of the good results that had been attained.

The work of Will Eliot in the Social Hygiene Society and his influence for good has been felt throughout the entire United States. His pamphlets have been read in every state and his energy in promoting a sane fight against the social evil has been the means of sending out an Army protected as no army ever was before. He has been busy in the mightiest task that ever engaged the interests of man.

Mr. Woodward also said that these are days when the dusty church pews are being filled in all denominations, and people are drawing nearer in harmony and fellowship, breaking down all denominational lines and differences, working and suffering in a common cause.

Annual Meeting at Berkeley

Surveys of year's work in the various departments were given at the annual meeting of the First Unitarian church of Berkeley on the evening of Jan. 10th by the pastor, Rev. H. E. B. Speight, and the student assistant, Miss Dorothy Dyar. The honor roll of seventeen members of the church who are in war service was read. Two of the men are now in France.

Other officers who reported various activities for the church were: Ber-

keley B. Blake for the church school, as one of the superintendents; Miss Vida Williams for the Channing Club, Mrs. L. H. Duschak for the Women's Alliance, Mrs. M. H. Letcher for the literature committee, L. H. Duschak for Unity Hall, Wellyn B. Clark for the Laymen's League.

After reporting in detail upon the women's activities Mrs. L. H. Duschak said in part: "The report of an organization of church women seems to be chiefly a record of small material affairs with much reference to finances. This is because it is on the little things that the higher life of the world rests and their keeping is in the hands of women. They are worth doing only because we see the ultimate purpose in them all, the upbuilding of the spiritual life of our nation at a time when it sorely needs to keep the finer things of life alive. It is through our church that we can best do this, for we have a common bond which brings us into close companionship and our church is just our larger home. As our individual homes need the care of all the woman's care and touch, and greater duties will fall upon us as more and more the men are called away from our midst. To feel the guarding of our country's soul the responsibility that rests on us is to give a dignity to our most menial tasks and make the doing of them a privilege."

Professor Wm. Carey Jones and William Edwin Chamberlain were re-elected trustees and Philip E. McHale and A. C. Schlesinger were elected trustees to fill the vacancies caused by the resignation of Charles W. Merrill and S. B. McLenegan, who are in the country's service.

Rev. Mr. Speight spoke of the ready response made by members of the church to various calls for service and personal sacrifice and said that the spirit which had been shown was a natural expression of the ideals for which the church had always stood.

Professor Jones paid a tribute to the memory of J. Conklin Brown, whose generosity and steadfastness had contributed largely to the prosperity of the church and whose optimism and

wise counsel had bridged the church over its hardest days and assisted in establishing its present success. To Mr. Brown's foresight and courage he attributed the building of Unity Hall and its acquisition by the church.

The meeting was one of the most enthusiastic and encouraging in the history of the church.

It was held in Unity Hall and was preceded by a dinner served by a committee of the Women's Alliance, under the chairmanship of Mrs. H. E. Dore. Members of the Channing Club acted as waiters. There was a large attendance.

Annual Meeting at Spokane

The church at Spokane is out of the ordinary and its annual meetings are interesting occasions. This year the annual dinner was on the 14th, and the next evening about a hundred of the congregation attended the business meeting and election of officers. The treasurer's report showed total receipts of \$4689.06, and disbursements of \$4626.79. The principal items of expenditure were speakers and their entertainment, \$2240, rent Clemmer theater \$1260, printing \$409, music \$390.

Mrs. Lamson, financial secretary, said there had been 150 cards and subscriptions during the year averaging from one dollar up to \$250. The average Sunday collection was about \$50. The supply committee had presented 10 different speakers during the year, but as yet the church is without a pastor.

Other reports were given by Mrs. C. G. Starkey, secretary of the Sunday school; Mrs. G. W. Fuller, treasurer of the Woman's Alliance, Mrs. J. W. White, president of the Woman's Alliance. Every department of the church reported a balance on hand.

The request from some of the trustees that they be given instructions along the lines of what the congregation wanted in a pastor resulted in a symposium in which prominent members of the church participated, all

of whom expressed their opinions freely.

Some thought they should have a man who would qualify preeminently as a lecturer; others that he should first of all be minister over his flock and perform the functions of a minister instead of the one hour's service on Sunday morning as a lecturer; others said they saw no reason why he could not be both. The consensus of opinion seemed to be that the trustees should be empowered to hire a man they thought would prove the man for the place.

S. P. Domer, president of the society, who has served on the board six years, just completing his second term, was reelected, as were Mrs. Maud H. Lamson, financial secretary, and A. G. Starkey, treasurer. George Greenwood and G. W. Fuller tied for the other trusteeship. Mr. Fuller retired in favor of Mr. Greenwood.

Annual Meeting at Bellingham

In arranging the Annual Meeting at the opening of the year the ladies of the church decided that the activities in Red Cross and War-relief excluded preparation for a dinner at the Chapel.

When members and friends to the number of 40 were seated for a real banquet at the Hotel Leopold, enthusiasm ran high and the organization for the new year was effected with more than usual facility.

Mr. H. H. Ells, for ten years an indispensable member of the Board of Trustees, either as President or Treasurer or both, tendered his resignation. But so graciously had he prepared the way for his successor with an almost complete list of pledges for the new year that his colleagues could not refuse to grant his request and acknowledge their gratitude to him.

The responsibility in the new Board is assumed by Judge Edwin M. Day, President; Mr. Fred K. Gillette, Meadville Class of 1882, Secretary; Mr. H. B. Paige, President of the Northwestern National Bank, Treasurer; and Prof. J. M. Knapp of the State Normal School and Mr. L. E. Miller, a well

known business man for a number of years identified with the community.

As an innovation a Cooperating Committee of five women representing Domestic, Social, Philanthropic and Educational activities in the city will work with the Board.

The minister, Rev. N. A. Baker, spoke of the "open door" given through the name and reputation of his predecessor, Rev. F. A. Weil, whose ten years of faithful service made Unitarianism a familiar word in this section.

The promise for the coming year is assured in the cordial interest which is being taken in the Chapel services and the increasing spirit of cooperation on the part of all who recognize in this their church home.

Two Installations

Two interesting installations are reported for the month of January.

On the evening of the 6th at Fitchburg, Mass., Rev. Howard A. Pease was impressively installed. The morning service had been commemorative of the 150th organization of the society, and a strong representation of our leaders participated in the installation. The service was attended by a large congregation including members of the various churches of the city in addition to the members of the First Parish. Rev. Samuel McChord Crothers, D. D., of Cambridge, preached a stirring sermon. The prayer of installation was said by Rev. Benjamin Raynolds Bulkeley of Leominster and the charge to the minister was given by Rev. William W. Fenn, D. D., of Cambridge. This was followed by greetings from the churches to Rev. Mr. Pease by Rev. G. Ernest Merriam, pastor of the Calvinistic Congregational church, and the charge to the congregation by Rev. Louis C. Cornish of Boston. The invocation and scripture reading was by Rev. Everett Somes Treworgy of Ashby.

Dr. Crothers in his sermon on "Over a Liberal Church," said: To make religion truly liberal and keep it abreast of the times is a very difficult thing but nothing less than this is worth while.

He said that although he had seen the end of dogmatism, he had not seen the end of religion, for the end of dogmatism is but the beginning of thinking which is so necessary in religion.

On Sunday, the 19th, Rev. Frederick Robertson Griffin was installed as minister of the First Unitarian church of Philadelphia.

The invocation was by Rev. Roger Sawyer Forbes of Germantown, who also gave the charge to the minister. Mr. Arthur H. Lea, president of the board of trustees, made an address, as representing the church. The scripture lesson was by Rev. Wm. D. Parry of the Gerard Avenue church of Philadelphia. The sermon was by Rev. Edgar S. Wiers of Montclair, N. J. The prayer of installation and the right hand of fellowship by Rev. John Howland Lathrop of Brooklyn. Rev. John Haynes Holmes of New York gave the charge to the congregation. An interesting feature was the singing of the hymn written by Dr. William H. Furness and sung at the installation of Dr. Joseph May, both distinguished ministers of this fine historic church.

Thou, only living, only true!
Far, far away, and still how near,
Strength of our strength to will and do!
We thirst to have Thy witness here.

Baptize our brother in Thy love:
Unveil Thy heaven to his eye:
Spread Thy wings o'er him, like the dove
And his whole being sanctify.

Thus in Thy glorious liberty,
A well-beloved son of Thine,
The tidings of Thy truth shall he
Declare with grace and power divine.

Trials, temptations he must meet,
The gloomy wilderness pass through,
Thine angels then uphold his feet,
And keep him strong, and free, and true.

The popular Irish advocate, Sergeant Sullivan, says that he can remember one of the most cultivated litterateurs in Ireland pause in his writing to ask an equally highly-educated man, "How many f's are there in 'elephant'?" "I'm not sure," was the reply, "but I think there's only one!"

Selected

A Layman's Church of Common Sense

William W. Fenn, D. D.

[Report of address at 150th Anniversary of Unitarian church at Fitchburg, Mass.]

The organization of a church and then the ordination of a minister by it shows the theory of the church in New England at that time. That was in keeping with the term "Congregationalism," and this was a distinctly New England product. It was middle-way between Presbyterianism and the Pilgrims of Plymouth and differed from both. Every individual church ordained its own minister and invested him with clerical powers. He was delegated by Christ with a power which made him superior to the others.

The church has precedence over the minister it creates and so here and everywhere else in New England there was Congregationalism. Hence the Congregational church which was established here 150 years ago was a laymen's church. It was founded by laymen and they constituted its minister. We now take this for granted and so we do not appreciate its importance. This church denies the clerical body and that is very important.

The laymen's church is a church of common sense. This term is one with a long and interesting history, both in philosophy and theology, and had meanings which we do not attach to it. The other senses communicate to an inner sense, by which those things communicated by the others are harmonized in collective wisdom. Thus a man of common-sense is one whose experiences and judgment keep him from extremes and eccentricities.

Safety lies in the common-sense of a diversified and informed community. It is easier to find experts in certain lines than it is to find men of common-sense. For instance, in the medical profession it is easier to find surgeons, who will consider things altogether from the surgical standpoint, than it is to find good family physicians, who will go on the common-

sense basis in their treatment of cases. So also in religion men who are devoted to the clerical life are too apt to see things only from the clerical standpoint, to lack common-sense and go to all sorts of extremes. As a laymen's church, therefore, a congregational church promises to be one of common-sense.

The early colonists came here on account of their desire for religious freedom and hence considered everything from that point of view. It is of little avail, however, to do away with the clerical order if all are to be priests. The franchise was restricted to church members and they were the only ones to whom votes were given in matters of state. Because it was essential that the ministers should receive support, a tax was levied on all, regardless of their religious belief.

After a while the question arose as to whether men would be content to pay for the support of a minister in whose choice they had no voice or for a church in which they had no vote. Then steps were taken to make them laymen's churches and there came also a distinction between church and parish, each of which had its own limits. Parish affairs were no longer confined exclusively to the narrower circle of the church and this was a long step towards common sense.

All of the original churches were Calvinistic in their theology, but changes came, so that God was not so much considered as an arbitrary sovereign and greater freedom was given to the human being. The colonists also came to acknowledge less and less the authority of the king of England, and men denying an earthly sovereign were less apt to recognize one in the skies. In other words, the common sense of the community was against it. By the end of the 18th century there were three groups in the senate, with moderate Calvinists on the extreme right, consistent Calvinists in the center and the liberals on the extreme left. As a result the parish became liberal, while the narrow circle of the church remained extreme.

Deadlocks arose in the communities, so the church seceded from the parish. Property rights thus became involved, since the parish was not going to allow the smaller body of the church to take the buildings and other property for which it had helped to pay. The questions were taken into the courts and it was decided that the parish had the right to choose the minister. The laymen's church thus attained its full fruition, the church became Unitarian, theological Calvinism succumbed and common sense won.

Unitarianism is a name that was forced upon the liberals. The real issue was not so much one in regard to God himself as it was of his standard towards man; one as to whether he was an arbitrary sovereign and man a being which, on account of the fall of Adam, had no rights which God would acknowledge. The Unitarians advocated the rights of common sense in theology, or in other words they recognized the authority of the human mind or reason. Their opponents used their minds just as vigorously, but in the small circle of traditional interests and concepts, while the laymen's church argued in the broader circle. In other words the argument was one of common sense against the group mind.

Ideally a Congregational church, such as this was and is, is a laymen's church and for that reason a church of common-sense. In the liberal wing of Unitarianism it first found its fruition, both in the quality of the church and in theology. It has become a matter of the understanding and not of the reason of man.

The real present danger lies in the fact that by lack of religion our churches will lose their common-sense. Of this our churches, and especially our Unitarian churches, are in danger. This is a laymen's church. Keep it so, You need have no fear that your minister will try to play the priest, but as a result of lack of interest in church work on the part of the laymen he may have forced into his hands clerical powers which he deprecates. Laymen must determine our methods.

Our Unitarianism has built up a system that is both wholesome and effective by becoming in fact, as well as in theory, a laymen's or common-sense church. Is all that work to go for naught? It is for our laymen to keep it so.

Christianity is a laymen's religion and it loses its character as the religion of Jesus when it becomes anything else. A laymen's religion demands a laymen's church, and a laymen's church, by its history is destined to remain.

Two and Two Make Five

In that remarkable novel "The Sailor" Mr. J. C. Snaith puts into the mouth of an incidental character, "a bank manager with a strong ethical and sociological basis," this significant statement:

"My own view about God is this. There is a form of inherited belief that will overthrow the most fearless and independent mind if it ventures to disregard it. I suppose most men who think at all are up against this particular problem some time in their lives. But it all comes back to this: it is absolutely impossible for any man to banish the idea of God and continue a reasoning entity. Of the First Cause we know nothing, of the Ultimate Issue we know even less, but my own faith is that as long as the idea of God persists, man himself will not perish. I know that there are many who will say that science is against me. They will say that there is nothing inherent in the mere idea of God which will or can prevent an earthquake banishing all forms of organic life from the planet in sixty seconds. Well, it is my faith that if that came to pass Man would still persist in some other form. Science would at once rejoin that he would cease to be Man, but to my own psychic experience that is not at all a clear proposition. Science is based upon reason which states as an absolute fact that two and two make four. The idea of God is based upon the fact that two and two plus one make five, and all the science and all the clear and exact thinking in the world can't alter it. Man is

only a reasoning animal up to a certain point. He has only to keep exclusively to reason to bring about his own defeat. Every thinking mind, I assume, must oscillate at some period of its development between Reason on the one hand (two and two make four) and Experience (two and two make five) on the other."

Horatio Stebbins in His First Parish

The one hundred and fiftieth anniversary of the organization of the Unitarian church of Fitchburg, Mass., was held on Jan. 6th, and on the evening of the 9th a delightful celebration was held at which historical sketches of value were presented. Mrs. Abbie J. Damon contributed "Some Ministers I Have Known," among whom were Horatio Stebbins, and the summary of his life events will surely be interesting to many who hold his memory dear. When the young minister was ready for service he received two calls,—one to an important church in Boston and one to the modest church in Fitchburg. His choice was characteristic. After three years of service he accepted the place of colleague to Rev. Ichabod Nichols of Portland, Maine. Nine years later he came to San Francisco, selected by the denominational authorities as the fittest successor of Thomas Starr King, and for thirty-five years was a tower of strength on the Pacific Coast.

Mrs. Damon said:

The Rev. Horatio Stebbins was ordained in this church, Nov. 5, 1851, remaining here three years. I remember being present at his ordination and of hearing him many times. He was a very able man. His early years were spent on his father's farm, doing the odd jobs that fell to a boy's life in the country in the first quarter of the last century. After going to the high school, he determined to go to college. His father helped him to the extent of his ability, but that was limited. But he worked hard and nearly broke down in health, often these years of education were interrupted. Again and again came the neces-

sity of earning money by teaching, or other means. It is hard to refrain from telling some incidents in his life at this time, but lack of time forbids.

He left Fitchburg to go to Portland, Me., where he was installed as colleague to Rev. Ichabod Nichols, January, 1855. His ability as a preacher, his fearlessness and independence of thought soon began to attract attention, and the church was filled with men and women who accounted a sermon from him one of the events of the week. Here he stayed eight years, covering the period of the Civil war. On the Sunday morning after Sumter fell, he preached with the flag unfolded upon the pulpit. Some of his parishoners were alarmed, and thought him indiscreet, and he was warned. But he replied with firmness, and characteristic independence, "I have great respect for the people, and it gives me pain to come into collision with their convictions; but there is one man whose respect I must have, and his name is Stebbins."

Horatio Stebbins received and accepted a call to the First Unitarian church in San Francisco. He arrived there Sept. 7, 1864, and from that time until February, 1899, when he was made pastor emeritus, Dr. Stebbins worked with scarcely a vacation, preaching twice a day, and devoting himself with tireless energy to the building up through a generation, of the kingdom of God, upon the Pacific Coast. He died in Cambridge, April 8, 1902.

Poetry

God made the world with rhythm and rhyme:
He set the sun against the moon;
He swung the stars to beat in time,
And sang the universe in tune;
He gave the seas their mighty tongue;
He gave the wind its lyric wings,—
And the exulting soul of song
Was woven through the heart of things.

To-day this wonder was revealed
In singing colors, swift and plain.
I heard it in a daisy-field,
Under the downbeat of the rain;
The surging streets repeated it;
The cars intoned it as they ran,—
And then I saw how closely knit
Were God and Poetry with man.

—Louis Untermeyer.

The New Faith

The war is but a manifest analogue of the whole complexity of local and international society. The problem lies deep down in the seething, writhing underworld of motive, impulse, passion, and principle. The same problems lie within war as everywhere outside the sanctuary of inward divine peace. These lie outside; crowded cities, ugly mirth, sordid cares, inhuman sweating, children never young in innocence, pain and shame, vice and shamelessness, tired labor, cruelty, harshness, greed and apathy—images of God, broken, painted, gauded over, surrounded by sin.

Imperative, then, the responsibility lying before us to take our part in the New Birth. For the individual, to the nation, to the world of human and inhuman masses through the shrieking of shells, the cries of the dying, the babel of sinners, come these quiet but significant words: "Ye must be born again!"

Every evil machine, every autocratic Juggernaut, denying the rights and freedom of the peoples to trade in peace, to think, to love, to live in peace, must be broken, and among them the immense engine of death, war. For the engines of adversary know no pity, nor mercy, and seek to drag their victims out of the very hands of God. Evil cannot end evil. Strife cannot end strife, nor tyranny conquer tyranny. Each one is the progenitor of future jealousy and strife. The only salvation for the future is in the New Birth unto Christliness. Legislation can do something to improve the outward surroundings of the race. But even legislation needs a spiritual dynamic within it. Our national evils can best be grappled by individual holy living, the application of the laws of God in each single life to solve the problems of the day. Our cry is for the New Birth. For, as John Oxenham sings—

"Be this your vision! through you, Life transfigured,

Uplift, redeemed from its forlorn estate,
Purged of the stains which once its soul disfigured,

Healed and restored and wholly consecrate."

—*The Christian Life.*

The Unseen Guest

It seemed a silly thing to scant
The butter on my bread,
And never have the fine white loaf,
But rye and corn instead;
To eat less meat, to have less cream,
And pass the candy by—
It seemed a silly thing to do,
Till mother told me why.

It seemed a silly thing to save—
My pennies are so few.
I put them by for weeks and weeks
Before the dollar grew.
Such lots of folks were buying bonds
What could a dollar buy?
It seemed a useless thing to save,
Till mother told me why.

She said the food I save would feed
Some hungry little tad;
Perhaps a little Belgian girl
Or dark Armenian lad.
And I could think they sat with us
At mealtime every day,
Like little neighbor boys and girls
That come to us to play.

She said my pennies helped to keep
Our soldiers "over there";
And soldiers are our brothers
And will needs such lots of care.
The Red Cross took my dollar,
For I wanted to belong
So soldier brothers sick in France
Could be made well and strong.

We do not know my "Brother's" name—
We never place a chair,
Or fill a cup or serve a plate
For my new friends to share;
But when the family gathers round
The table for our meal,
My "Brother" and our "unseen guests"
To me are just as real.

—*Anna Lee McBride.*

The New Year

I did not say "Merry Christmas"—
The words would not slip from my tongue;
And the old-time carols of Noel
Were better left unsung.
The chimes that rang Christmas morning
Hurried the marching band
To the training camps and the trenches
And darkness of No Man's Land.

Men whom we gave our hearts to,—
Boys whom we brought into life,
Fighting for justice and freedom;
Giving their flesh to the strife.
O bells, ring clear for their safety,
O singers, sing of their worth!
These lads who leave Christmas firesides
To bring back "Peace on earth."
God of the starry heavens,
Teach us a wise refrain
To greet the New Year with courage—
Triumphant in spite of pain!

—*Ethelwyn Wells Conrey*

Sermon Selections

Things Justifying Thankfulness

Rev. Oliver P. Shrout.

[Extract from Thanksgiving Sermon.]

"But there are a number of things, I believe, in present world conditions which justify a spirit of thankfulness. This belief is based, I must grant, on a conception of the purpose of life. Of course, if you believe that the grave ends the drama, then I will admit that the whole thing is an injustice. But to me life is a purposeful thing, with ideas and aims. It is a well-ordered thing with a past and a future. It is a living, moving, changing, growing thing. So, with this conception, I wish to inquire what we discover in present world conditions to justify thankfulness.

FORCE BACK OF NATION.

"What is taking place in the human? What is being developed? I grant that in some quarters a spirit of hate and revenge and spite is the dominating ideal. But this spirit is not the dynamic force behind the American nation. Nor is that the spirit which impels England, or France, or Italy. Recent authentic reports say there is no hate in France. The French are impelled by a great human ideal—the love of home and country and justice. I believe that this is true of America as well.

"It takes a heroic age to appeal to the heroic in man. America had become rich; in a very large way she was possessed of the commercial spirit. But when the occasion arose demanding sacrifices, heroism, devotion to a great ideal, that call found a ready response in the American heart. Our boys have gone to the front not because they hate, but because they love; not because they wish to kill, but because they wish to make free. For this we are thankful.

"And we are thankful today that the spirit of sympathy and affection for a needy people finds a response in the American people, as evidenced in the sending of food and clothing to Belgium. These strenuous times are

calling forth the divinest qualities in the human, making us more humane and arousing a feeling of kinship with the world.

"We shall be a greater people after this struggle is over. There was a growing feeling that the love of money was replacing the heroic in man. But, whereas we only recently talked of the thousands of dollars needed for Belgium and for our boys at the front, later we talked millions—and now we speak of billions in commonplace terms.

AMERICA RESPONDS TO NEED.

"America has answered every call and she stands ready to respond tomorrow. What for? Is it for glory? For national expression? For a place in the Sun? No. It is America's response to the call of need, the call of freedom, the call of the human. Then it is divine as God is divine, and in answering the call we build the finer and more heroic in man.

"I believe that America will keep her head in this struggle. Our president has voiced our aims frequently and now he has called upon our allies to do the same. We do not wish to destroy, but to conserve; we do not wish to crush our enemies, but to make the existence of every nation safe from the encroachment of autocratic power. We can never be thankful for the war, but we can be thankful that when the hour came in which the world must either fight or surrender to the demands of autocracy, there was enough of the spirit of human freedom alive in the world to meet it and resent it.

"What, then, are we fighting for? For our right to live our own life in our own way; to destroy that idea which is a menace to freedom. And, if I read the signs aright, the conflict will go on until that aim is attained, or until every lover of human justice and freedom is in his grave. And if we must choose between the two, we choose with Patrick Henry, 'Give me liberty, or give me death.'

"But, you may ask, how about those who have fallen in battle? How about those crippled for life? How about those reduced to beggary? How about

Belgium, for instance; can we find anything there for which to be thankful? Yes, even there is something for which to be grateful. When despoiled of home and kindred, starved and poorly clad, paying tribute to a brutal foreign government, yet the spirit of the Belgians is unbroken. And their heroism is a cause for congratulation.

"If the grave ended all, then it were all a horrid nightmare. But we are building character. The Belgians and Poles and Servians are building character. They are upon the unending path and are putting into their characters the most heroic qualities known to human life. Bearing a cross, it matters not that they may not live to see the day of emancipation here; they will in another sphere be the stronger, the more worthy for their experiences here. And for this we are thankful.

GERMAN PEOPLE SYMPATHETIC.

"For the German people we bear no ill will. There are thousands in Germany as here anxiously waiting for the dawn. Germany is naturally as human as we are, but the rulers have inspired the people with the idea that Prussianism is to dominate the world. Now, we have no desire to crush the German people, but we do wish to throttle forever the Prussian creed, which is directly responsible for this war. The German people must be awakened from their long dream of world conquest; they must get a new set of ideas, a democratic ideal. And we are thankful that this is being borne upon them during this struggle.

"Germany now knows that she cannot win this war, but she is keeping up the fight in the hope of preserving her machine intact. That dream, too, must pass away; this war must be the end of militarism. This ideal must come sooner or later, and let us be thankful that the aim is so nearly accomplished.

"Outside of the military circle, the democratic idea is growing in Germany. With a few score men shorn of power in the empire, we could have peace tomorrow. So let us keep our eyes on the star of hope, never losing sight of our ideal, and some sweet day

we shall see the dawn of peace. And when it does come it will be the peace of the living and not of the dead, for the world will be filled with a heroic, democratic, peace-loving people, with the dream of military rule ended forever.

"So, notwithstanding the awful ravages of war today, there is much for which to be thankful—the growth of sympathy for the needy, the development of the heroic in the human everywhere, the willingness to suffer and die for human freedom, the growth of the democratic ideal—all of those sterling qualities which go to the making of a more beautiful and enduring civilization. If these live, what matter if the cost be great? We may be poorer in worldly goods, but we shall be richer in the things that count.

"So let us be thankful—for this is the birthday, not of a new nation only; it is the birthday of a new world, a new humanity."

New Year Should Fulfil the Old

Rev. Bradley Gilman.

[From sermon Jan. 6th, 1918.]

The division line which comes at the close of December 31st is purely a human invention. In the natural order there are no such things as new year and old year. Man creates these waymarks for his own uses as a voyager on the ocean tosses overboard bits of wood or paper to help him realize how fast the ship is moving.

The problem of New Years is to carry into the new year lessons learned from the old. A mere copying of past attainments, a mere imitation of virtuous acts in earlier days, is undesirable and usually impossible. The reiteration of beliefs which once expressed realities but now have become inadequate for human needs—such repetition is fruitless and even sinful.

What we need to do with the teachings of our fathers is to make new application of them. And the exemplary conduct of our great Leader of Life, even this we must not seek literally to copy. Instead we should acquire his spirit and then embody that spirit

of love and good will in the deeds of this century, even as he did it in his own century. His conduct in fulfilling, or filling full, the moral and religious teachings of earlier days is what men and women must set before them now, as they study the great prophet of Galilee and seek to be his disciples. It would be easy to copy his dress or food or manners or even his Aramaic speech. But to gain and retain his insistent good will and his abiding peace of soul—that is much harder.

The problem of carrying forward the spirit of Jesus into the war-stricken year which beckons us is solved differently by different persons. Some people honestly believe that this cannot be done. But if we take the sum total of the words and deeds of Jesus, as we can best assort them out of the too meagre and often confused New Testament records, we can see that there was more in that strong, tender nature than the pulpy concessions which some people attribute to him. His blood had iron in it; and out of a strong will he sent his message to "That fox Herod," and drove forth the sordid money changers who were profaning the temple, and with unconquered spirit allowed himself to be brought before Roman Pilate, and accepted the despised death of the cross. If this kind of nature were here on earth to-day, facing the world-war which we face, there can be no doubt that he would declare sadly yet sternly for the struggle of justice and freedom, clemency and honor, against monarchical privilege and tyranny and the sacrilege of broken vows, and the awful desecrations of an infuriate soldiery.

Therefore, as individuals and as a nation, we may face the year 1918 with the assurance that the spirit and example of the Christ are with us. We can love all men, yet struggle with them in more complex ways than Nazareth knew, to save them from their baser selves, and to establish the same righteousness and peace on earth of which the psalmist sang, and the angelic heralds of Bethlehem chanted over the humble cradle of the Prince of Peace.

National Righteousness

True logic's purpose is by no means served,
Nor the world bettered, while the law's just
 ban
That falls upon an individual man,
Who from the path of rectitude has swerved,
Is held to be by nations undeserved
When they misdeeds in their large measure
 plan.
Since right is straight for one, it should and
 can
As guide for more than one, remain uncurved.
Thus future peoples, looking back, would see
No wav'ring line in national affairs,
And Truth's live sapling, grown into a tree,
Could nourish all men with the fruits it
 bears;
Yet must we guard it wisely, patiently,
Lest our false logic starve it unawares.

—ANNIE MARGARET PIKE.

Brotherhood

That fateful echo is not dumb:
The nations listening to its sound
Wait, from a century's vantage-ground,
The holier triumphs yet to come—

The bridal time of Law and Love,
The gladness of the world's release,
When, war-sick, at the feet of Peace
The hawk shall nestle with the dove!—

The golden age of brotherhood
Unknown to other rivalries
Than of the mild humanities,
And gracious interchange of good.

When closer strand shall lean to strand,
Till meet, beneath saluting flags,
The eagle of our mountain-crags,
The lion of our motherland!

—John Greenleaf Whittier (from "Lexington").

One of our readers tells us that a clergyman, of whom he knows, recently set his Sunday School to write a short account of Moses. One girl began her account by saying: "Moses was a bad child. His mother had to smack him and smack him and smack him. When at last she had, in despair, to give up smacking him, she packed him up; and left him away on the side of a river." Inquiring into the origin of this strange conception of the character of the child Moses, the vicar found that the girl had honestly drawn it directly from the language of the Bible (Exodus ii. 3) "when she could no longer hide him." To the poor little girl, "hide" had but one meaning in the bringing-up of children.—*Christian Life*.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

The Standardizing of Doctrine in Free Churches

Unitarian churches are standardized to freedom. They repudiate creeds as tests of fellowship. If the beliefs and teachings of Unitarian churches are to be standardized that standardization must be free in process and free in application,—that is to say, the standardization must come about by free inward development (precisely as freedom itself has become one of our standards) and such doctrinal standards when arrived at must not be applied as tests of membership. Those who unite with us as members of our body should do so because they have been voluntarily attracted to our standard. It is one thing to say "Come to us if you are freely attracted to our standards"; it is quite another thing to say "Stay away from us unless you can subscribe to our creed." The former is an invitation, the latter a barrier.

It is good to abandon creed-tests. It is not good to lack doctrinal standards. A free, intelligent and earnest spirit might never assent to a creed-test, and yet also he might be equally indifferent to a church with no doctrinal standards at all. The alternative between creed-tests and no doctrinal standards at all is not the only alternative, for there is a third, namely, whereby processes of free inward development there is approximate unanimity of religious belief and teaching.

The general principles just stated if not frequently formulated by Unitarian churches have been always clearly implied and acted upon. This is evidenced in every attempt to set forth "what is commonly believed among us," by "preambles" and "statements of purpose," and by such personal statements as we are familiar with in "I believe in the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, etc."

Such statements as these are always set forth and applied so as to avoid creedal exclusiveness; but there goes with them one inevitable danger incident to any use of doctrinal statements, viz. a too facile acceptance of such statements as final. It is not that we assert or proclaim their finality. On the contrary such finality is repudiated vehemently. It is rather that many of us too readily and habitually think of them as fully agreed upon, as settled formulas, and as such hardly inviting scrutiny or adverse criticism. For the very reason that they are not employed as tests of membership they themselves are never brought to any acute test. We take the creed of other churches more seriously sometimes than they do themselves. May it not also be true that others take our "statements of belief" more seriously, both for what they contain and for what they omit, than we do ourselves? However that may be, so long as our statements of doctrine are thought of either by us or by others as standards, it is important that they receive periodic scrutiny, to the end that our real inward development may not pass beyond the formula so as to make of the formula a misleading guide. Moreover, in free churches, it will always be true, that even if we have not in our actual standards gone ahead of our formulas, we perhaps ought so to have done, and that perhaps the accustomed formulas (like the "traditions" we are wont to anathematize in other churches) are holding us back.

It is not the place for a studious and detailed examination of the formulas that have done service in our fellowship. But I know too well what many of our people are thinking, and what is thought about us by others, to doubt for a moment that in the matter of doctrinal standard we are in a condition of parlous uncertainty; that this condition impairs our unity as a fel-

lowship; and that it almost ham-strings our missionary efforts.

But before our written formulas are mended or our inward life more perfectly standardized we must enter upon a long and difficult and patient task. the negative part of the task will be comparatively easy. For example, it would be comparatively easy, I think, to show by evidence and by the consensus of the competent, that "love to God and love to Man" does not sum up practical religion as taught by Jesus. No statement truly sums up the teachings of Jesus which omits the love of God toward Man. Jesus taught God's love quite as emphatically as he taught Man's duty, and the practical realization of the kingdom was conditioned quite as much upon the one as upon the other.

It would be comparatively easy, for example, to show that our formulas have other defects of omission. They are lacking in clear statement of the Church Ideal, and then lack any really constructive Church Ideal. Most of them lack distinctness and due emphasis upon the faith in immortality.—for instance "the progress of mankind onward and upward forever," or "a sense of union with things eternal which is an earnest of the life to come." Of these formulas, the former leaves one guessing; the latter fails to touch upon the practical difference for man's personal and social life between life with and life without a conviction of the soul's immortality.

Thus it would be easy to find errors and omissions. But the constructive task of positive statement would be no such light matter.

Of one thing we may be sure: There is little use to make the attempt until by friendly interchange of view and by sincere attempts at mutual understanding and appreciation we know each other better; until by careful study of other churches and equally studious scrutiny of our own we get our bearings; and until we move together farther than as a body we have ever gone in a true sense of what is final in the spirit of the Christian Church and

its meaning for humanity. For upon this the truth and usefulness of all doctrines turn.

The Christian Life (London), in stating reasons for Christmas joy, says: "Our great world-work today is the vindication of the people's cause, the cause of honor, justice, freedom, and charity. In this supreme cause there is throughout our nation no flinching. Reverses can neither humble nor daunt us: they are stimulating to our efforts. Is there no joy for us in the proved conviction that we are a nation dedicated to the holy task of securing the triumph of the right? To whom do we owe a spirit thus determined and dauntless in pursuit of the highest aims? To whom but to him whose birth into the world would we celebrate at this season? Followers of a Master who knew the path of suffering and the joy of sacrifice, we may now have gladness in our thoughtful hearts, knowing that the purpose of our endeavor and our endurance is to translate into real life the prophetic burden of the angels' song, pleading of old for—

"Glory to God in the highest and on earth!
Peace to men of good will."

Response of an Awakened Soul

O Thou whose quickening Word
The deeper self hath stirred
And with its healing Truth
Can—*does*—renew my youth,
Effacing scars of sins,
And the glad soul doth cleanse
From taint of base desire
By Love's pervading fire,
Possess me evermore!
From being's inmost core
Unto heart's outmost portal,
So it be *my* meat still
To live Thy holy will,
Possess me evermore,
Spirit Immortal!

—N. E. Boyd.

Carve the face from within, not dress
it from without.—W. C. Gannett.

Great minds, and perhaps great
minds only, understand the exquisite
truth that no man stands in another's
way in the road to honor, that the
world is wide enough for the virtues
and talents of all.—*Joseph Story*.

Pacific Unitarian School for the Ministry

“Non Ministrari sed Ministrare”

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School.)

Chapel 4 P. M.

January 28 MR. WILBUR
February 4 MR. RUSSEL
February 11 MR. SPEIGHT
February 18 MR. KENNEL
February 25 MISS KREPS

SCHEDULE FOR THE SPRING TERM.

Monday

9-10—New Testament Introduction.
10-11—Plato.
1- 2—Elementary Homiletics.
2-3:30—Advanced Homiletics.
4- 5—Chapel Hour.

Tuesday

10-11—General Practical Theology.
11-12—New Testament Introduction.
5- 6—Genetics.

Wednesday

9-10—New Testament Introduction.
11-12—Elementary Homiletics.
3- 4—Homiletic Use of the New Testament.

Thursday

10-11—General Practical Theology.
11-12—New Testament Introduction.

Friday

9-10—Elementary Homiletics.
10-11—Plato.
11-12—Logic.
5- 6—Genetics.

School re-opened for the spring term on January 15th, with a registration of seven students. They are: Mr. Frank Kennell, Miss Helen Kreps, Miss Julia Budlong, Mr. William Maxwell, Mr. Irvin De Roy, Mr. George Downing, and Mr. Harry Wilhelm. So far we have been occupied principally with arranging our schedules and getting ready for work. Among the courses planned for the present semester are two which are now given for the first time. They are Logic, by Mr. Speight, and Homiletic Use of the New Testament, by Dr. Wilbur. In the latter the New Testament will be studied solely with a view to sermon use and pulpit reading.

We are more than happy to welcome Dr. and Mrs. Wilbur back to us again.

Dr. Wilbur was absent last term on his Sabbatical leave. He spent most of his time in Boston, where he made use of the Harvard University and A. U. A. libraries in working on his Unitarian history. We do not know if he was glad to leave his history and return to us, but we do know that we are glad to have him here. Dr. and Mrs. Wilbur are living at No. 1 Mosswood Road, Berkeley.

Every good has its corresponding evil, in gaining Dr. Wilbur back we have lost Dr. Morgan. Dr. Morgan will be away for a year on his Sabbatical leave. His plans are uncertain.

Our others members of the Faculty for the coming term are the Reverend Mr. Russell, the Reverend Mr. Speight of the First Church, Berkeley, and Mr. P. Mulhall of the University of California. Mr. Russell will teach Advanced Homiletics and Practical Theology, Mr. Speight will give classes in Logic and Plato, and Mr. Mulhall a course in Genetics.

The school has recently received gifts of a large number of books and pamphlets. Some of these were given to us by the A. U. A. They contain much material bearing on Unitarianism in Transylvania. Others were presented by Professor Francis G. Peabody of Harvard Divinity School.

“A Mother’s Prayer for You”

I do not ask that you, alone, be spared,
Of all the sons who now go forth to fight.
I only ask that you be well prepared,
In this grim struggle, to uphold the right.

But I do pray that, in the storm and stress
Of anxious hours and lonely, aching ways,
Your life be guided by that righteousness
With which your heart was filled in earlier days.

And more I pray, you shun all vice and wrong,
Check rising passions with stern self-control.
Come life, come death, you then are ever strong,
Pure, clean in body, and upright in soul.

[This heartfelt prayer has been tastefully printed on a card of convenient size and is sold at five cents, entire proceeds going to the Red Cross. Obtainable at Unitarian Headquarters, 162 Post Street, San Francisco.]

From the Churches

LONG BEACH.—On Christmas eve the Sunday School of the First Unitarian church of Long Beach gave a most attractive program in the chapel which was filled by an appreciative audience. Red and green was the scheme of decoration, poinsettias and pepper branches being used with artistic effect.

The entertainment was twofold in purpose, for at this time Dr. Pfeiffer, the pastor, brought his wife and two daughters to meet his new congregation and after the program an informal reception was given them. The Women's Alliance presented Mrs. Pfeiffer with a large bouquet of carnations.

Mrs. A. J. Swingle, superintendent of the Sunday School, managed the delightful affair. The children acquitted themselves with much credit. This was the first entertainment of the kind in this church; for the Sunday School has been in operation less than a year, although it has attained the proportions of an important body with an attendance almost equalling the church congregation. After the conclusion of the program there were a tree, refreshments and a gift for every member of the Sunday School.

Dr. Pfeiffer and his charming family were guests of Miss Katherine Kauffman and Dr. and Mrs. Luce on the 24th and 25th. They gave their new friends a pleasant surprise when they contributed delightful musical numbers to the program. To discover that their pastor is as fine a musician as he is a minister was the experience of the Long Beach church.

Following is the program given:

Piano Solo.....Esther Hanson
Song....."It came Upon the Midnight Clear"
Recitation, "Merry Christmas"...May Bowman
Recitation, "What I Like".....Gladys Kik
Song....."Oh, the Beautiful Old Story"
Recitation, "What I Can Give" Miriam Withers
Recitation, "A Letter from Santa Claus"
.....Gladys De Camp
Recitation, "Something New About Christmas"
.....Winifred Mann
Song....."The Christmas Glory"
Song.....Ilva Pfeiffer
Recitation.....Dorothy Pfeiffer
Reading, "Living Is Giving"...Novella Lambie
Piano and Mandolin Duet, Dr. and Mrs. Pfeiffer

Song....."Carol, Brothers, Carol"
Play, "Mrs. Santa Claus Helps," with the following cast:

Mrs. Santa.....Gwendolyn Kik
Mr. Santa.....Lila Hanson
Fairies—Faith.....Irene Thompson
Hope.....Mary Bowman
Love.....Helen Luce

Acrostic, "Charity"
Helen Luce, Mary Bowman, Margaret Lambie, Irene Thompson, Miriam Withers, Winifred Mann, Gladys Kik
Recitation, "Freedom's Banner".....
.....Katherine Giguette
Song....."O, Happy Bells"
Address.....Dr. H. N. Pfeiffer

LOS ANGELES.—The more one has to do the more one can do. Our people have found the reflex from the war activities as a stimulus to greater interest in church details. The Annual Meeting was so largely attended that seats for the supper had to be reserved beforehand, and a few tardy applicants found they could "have no pie," or indeed no supper at all. Most encouraging reports were read from all the subsidiary organizations. The financial situation is the best for years, all indebtedness wiped out and a good balance to start 1918.

Twenty new members were received into fellowship the first Sunday of the new year. The Sunday school is growing. The Women's Alliance is as busy as the proverbial "man on the town," whatever that may mean. Besides the weekly meeting at the church, one day a week is spent at one of the big stores making surgical dressings. The men, not to be outdone, are starting a fellowship or get-acquainted group, to have luncheon together down town once a week with informal discussions of plans for church and public welfare. There are likely to be some evening gatherings now and then, also, to hear some expert on one of the vital topics of the day, for, "new occasions teach new duties—they must upward still and onward who would keep abreast with Truth."

The Thursday evening talks on "The Bible and Its Historical Background" are increasingly well attended. The program of the Social Service Class has been changed for a time, Rev. Mr. Hodgkin giving a series of talks on

"Present Problems in the Light of Past Experience," the emphasis being placed upon the economic and social life. At the close of Mr. Hodgkin's presentation, Mr. Daniel Rowen, a most able layman, speaks a few minutes, giving the views of the business man on the day's topics.

Sunday sermons take up the fundamental, practical problems of religion and life under the general head of "Daily Life Topics." "Clean hands and a pure heart" dealt with the spiritual meaning of baptism; "Our bond of Union" was especially good for the new members; "Reconciled to God" showed the basis for worship; and "Confession, good for the soul" was a plea that the whole life should confess the faith within the man. Mr. Hodgkin is speaking three times a week at a moving picture theatre on "thrift," "The Income Tax," etc.

OAKLAND.—The pulpit calendar for January, 1918, was an unusually interesting one; our beloved minister, the Rev. Wm. Day Simonds, giving an inspired series of New Year sermons.

Jan. 6.—A Personal Profession of Faith—For the New Year.

Jan. 13.—Never Believe That "It Is Too Late."

Jan. 20.—Striking Out for a Goal that is New.

Jan. 27.—The Spiritual Value of a Sovereign Cause.

We are glad to report that the Four Lecture-Sermons on the Protestant Reformation, given by Mr. Simonds during the month of October, were printed in book form, and published by the congregation for Christmas. Miss Louise Palmer prepared them for the printer from her excellent stenographic reports, and Miss Marilla Gilbert generously financed their publication.

It is earnestly hoped the last sermon of the Old Year: "Bound with Two Chains, yet Destined to be Free" will also be published later, as many members of the congregation are wishful to obtain copies.

The recent bazaar was most successful in every way, over \$150 being

realized. Our thanks are due to all who worked so indefatigably to attain this end.

To help the starving children of Europe, \$42.60 was recently raised; a portion of it by means of a Sunday School entertainment. Our children also, very generously, gave up their Christmas Tree for the sake of contributing.

On January 21st at the Monthly Book Review, Dr. Wendte's new book, "At Christmas Time;" "My Reminiscences" by Tagore; and "A Son of the Middle Border" by Hamlin Garland, were ably reviewed by the minister, who pointed out briefly how environment has differently influenced the lives of the Indian Tagore and the American Garland.

Unity Club is being specially favored this season. We are having a series of Popular Illustrated Lectures from Mr. Simonds: "Great Cities Now in the Eyes of the World."

January 9.—London—The World's Metropolis.

January 23.—Paris—Capital of Art and Fashion.

February 13.—Washington—In the Fight for Freedom.

February 27.—Club Social. General Program.

March 13.—Berlin—The Psychology of Prussianism.

March 27.—Rome—The Eternal City.

April 11.—Venice—Queen of the Adriatic.

April 21.—Closing Lecture. Sacred Cities of the World.

The lectures here outlined are being given in hope of rendering an important community service. All persons interested are cordially invited to attend. Programme at 8 p. m.

PORTLAND.—During January Rev. Wm. G. Eliot, Jr., has delivered a series of sermons on Portland, Past, Present, and Future, the special topics being: "Portland Fifty Years Ago and up to 1880," "The Lewis and Clark Exposition and the Succeeding Ten Years," "I am the Citizen of No Mean City," and "The Next Half Century."

On Jan. 8th at the annual meeting over 200 were at the table and a fine spirit was manifest. It marked the 50th anniversary of the arrival of Dr. Eliot and his wife and also the active minister, Rev. W. G. Eliot, Jr., then an active baby.

The recent Roman Rag Fair netted more than \$800.

The Woman's Red Cross Unit meets Mondays and Fridays, over forty women and six sewing machines participating.

The Open Forum for the month has been vigorously sustained. On the first Sunday the minister spoke on "The Function of the Church in War." On the 13th Mr. W. B. D. Dodson, secretary of Portland Chamber of Commerce, spoke on "Ship Building in Oregon." On the 20th Mr. Wm. H. Galvani spoke on "The Situation in Russia," and on the 27th City Commissioner A. S. Barbur spoke on "The Proposed Consolidation of the City of Portland and Multnomah County."

On the first Sunday of February Prof. B. W. De Busk of the Oregon State University will discuss "The State and the Delinquent Child."

SAN FRANCISCO.—A quiet month of worship and work. Mr. Dutton's sermon topics were: "The Saving Remnant," "The Courage of Consecration," "The Gleam," and "A Man of Friendship"—all strong, suggestive and helpful talks. The place and value of Friendship was clearly set forth in the last sermon of the month, and made illuminating through illustrations from the life of Paul and of Jesus.

The evening services have been maintained through the month and also the meetings of the Young People's Society at 6:00 p. m. each Sunday.

The Channing Auxiliary held its monthly meeting on Jan. 7th.

The Society for Christian Work met on the 14th and on the 28th.

At the Men's Club on Jan. 17th there was a large attendance, a well enjoyed dinner and an interesting address from Dr. Phillips, who lately left Berlin after a residence of nine years. Dr. Hans Lisser was enthusiastically reelected.

VICTORIA.—In spite of somewhat severe wintry weather our attendance has kept up quite encouragingly. Our debt is steadily shrinking and has reached the vanishing point. Friendly relations are maintained with other churches. On the 13th Mr. Bowden exchanged pulpits with the Methodist chaplain to the Army and Navy at Esquimaux. He was lately guest at the Palace of the Roman Catholic bishop to hear a paper and join in the discussion. Other evidences of good feeling are frequent.

On Thursday evening, Jan. 10th, Mr. Bowden addressed a gathering in his church on "The Religion of the Future." He defended religion broadly, saying that it must be big enough to embrace all law, literature and song. It must in the future, as in the past, link up the individual soul to the Infinite. In the religion of the future a law of the City of Victoria would be as sacred as a law of Sinai. The history of Canadians would command as deep a reverence as that of the Jews. Modern drama would teach lessons as divine as those of the Book of Job.

He felt that the beginnings of the Religion of the Future were already seen in the civic centers of some United States and Australian cities. When the work referred to was intensified and expanded it would take something of the place of the cathedrals of Mediaeval Europe.

Nobody Knows

Absolute knowledge I have none,
But my aunt's washerwoman's sister's son
Heard a policeman on his beat
Say to a laborer on the street
That he had a letter just last week
Written in the finest Greek,
From a Chinese coolie in Timbnetoo,
Who said the niggers in Cuba knew
Of a colored man in Texas town
Who got it straight from a circus clown,
That a man in the Klondike had the news
From a gang of South American Jews
About somebody in Borneo
Who heard a man who claimed to know
Of a swell female society rake
Whose mother-in-law will undertake
To prove that her husband's sister's niece
Has stated in a printed piece
That she has a son who has a friend
Who knows when the war is going to end.

Words of Wisdom

Professor Royce dealing with questions on the origin and meaning of man's life, and with the union of God and man, found this result: Despite God's absolute unity, we as individuals preserve and attain our unique lives and meanings, and are not lost in the very life that sustains us, and that needs us as its own expression. This life is real through us all; and we are real through our union with that life. Close is our touch with the eternal.

Let us do our duty in our shop and in our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great war, and we knew that victory for mankind depended upon our bravery, strength, and skill. When we do that the humblest of us will be serving in that great army which achieves the welfare of the world.
—Theodore Parker.

A man may give up all that passes current as religion, but if he bend be-
feel truth and justice and love; if he feel that there is something sovereign within him which it were better to die than disobey, he is on the open highway to those truths and confidences which are the imperishable part of religion.—Ralph Waldo Emerson.

No Room in the Inn

A motley company found refuge there
Within the caravansary that night:
They feasted all unconscious of the light
Of stars without, or music in the air.
They dreamt not of the passing of the best
That fain would enter and awhile find rest.

Within our house of life we give a place
to narrow interests or unworthy claims,
To trivial wishes or to little aims,
While in the outer darkness forms of grace
Are waiting for the welcome we deny.
Unrecognised the best are passing by.

Are nought for us the star that gleams above,
The singing of the angels, and the voice
Of high ideals entertaining our free choice,
Or gentle tapping of the hands of love?
Make room within the inn! the night is late.
Why keep the best so long without the gate?
—J. A.

Sparks

Kind Stranger—"How old is your baby brother, little girl?"

Little Girl—"He's a this year's model."—*Chicago News*.

Bix—"By the way, who is, or rather was, the god of war?"

Dix—"I've forgotten the duffer's name, but I think it was Ananias."—*Indianapolis Journal*.

"He is a self-made man, is he not?"

"Yes, except for the alterations made by his wife and her mother."—*St. James Gazette*.

She—"Would you leave your home for me?"

He—"I'd leave a baseball game in the ninth inning with the score a tie."
—*Philadelphia Public Ledger*.

"My wife and I never argue, so we get along beautifully."

"How do you manage it?"

"When anything goes wrong I always figure that it was my fault and she never disagrees with me."

A young couple went to a minister's house to get married. After the ceremony the bridegroom drew the clergyman aside and said in a whisper, "I'm sorry I have no money to pay your fee, but if you'll take me down into the cellar I'll show you how to fix your gas meter so that it won't register."
—*Argonaut*.

"Let's go to church

"It's raining too hard."

"Well, let's go to the movie, it's only four blocks further."—*Life*.

A Smith College Parody

The hours I spent in sweater art
Are as a string of purls—I sigh
To count them over, every one apart,
My rows awry! My rows awry!
Each hour I purl, each purl take care
To drop no stitch lest I be stung;
I count, yea, count, unto the end and there—
A sleeve is hung, a sleeve is hung!
O memories that bless and burn!
O ravelling out at bitter loss.
I drop a purl, yet strive at last to learn
To knit across, sweet art!—
To knit across!

—*Christian Register*.

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Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

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The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

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He who is true to the best he knows today will know a better best tomorrow.

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The happiest man is he who learns from nature the lesson of worship.

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Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

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No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

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The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

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Supplication

Eternal Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound
Into the glory of the perfect day;
Rule in our hearts, that we may ever be
Guided, and strengthened, and upheld, by thee.

We are of thee, the children of thy love,
The brothers of thy well-beloved Son.
Descend, O Holy Spirit! like a dove,
Into our hearts, that we may be as one,—
As one with thee, to whom we ever tend;
As one with him, our brother and our friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes thy children free
To follow truth, and thus to follow thee.

Oh, clothe us with thy heavenly armor, Lord,—
Thy trusty shield, thy sword of love divine;
Our inspiration be thy constant word;
We ask no victories that are not thine;
Give or withhold, let pain or pleasure be,
Enough to know that we are serving thee.

—John W. Chadwick.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

Whatever we think of, or speak of, or do, or leave undone, the great fact of war is in the close back-ground and commands recognition. And when one writes the war comes first to mind, and will not be put aside until in some way it is disposed of. It makes no difference that nothing new can well be said, and that it is extremely doubtful if anything helpful can be said. And the probability of being understood, or of contributing to good feeling must be felt to be small, and yet one can but deliver himself,—in hope of service, and self-relief.

There is something appalling in the magnitude of the visitation. It is simply inconceivable that it can go on,—and yet it does. In comparison with all previous conflicts it seems the only war that ever war. Unfamiliarity with measurements of cost like billions makes it impossible to realize extent, but when we are calmly told the United States will spend in the first year more than all the wars that history records have cost, we get a realization not clear when fourteen billion dollars are casually mentioned. When we think the world production of gold is but \$400,000,000 per annum and that all the gold California has yielded since 1849 would be required to foot Uncle Sam's expense bill for less than three months is startling.

But dollars are nothing in comparison with men. The sacrifice of human life and the inestimable suffering and misery that go with it and will follow after it for generations, are too terri-

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ble for realization. It all seems utterly impossible, but it is true. It is going on, and what can we do about it?

It is folly to do nothing but wish there might be no war, or to declare that all war is wicked, and if people were good there would be no war. The war *is*, and it must be met.

The whole world is engaged or involved, but each individual's responsibility is confined to his own country. What is my part? is the question each one is called upon to answer.

One source of confusion is the modern expansion of sympathy that takes in all mankind. It is noble in its purpose but when unbalanced by other consideration, not to be ignored, is destructive. The world is something more than an aggregation of individuals. States and nations are real and indispensable. Love of country and the flag that symbolizes it is more than honorable, it should be sacred. Patriotism is not a weakness and an injustice. With the family it rests on love. It may be abused and made to obstruct the reign of right, but it may not be ignored and sneered at. A correspondent dissents from a presumed approval of the claim that a man owes first allegiance to his country. It is hardly a supposable case that, at least in the United States, the square issue of Caesar or God can be presented. Allegiance is due to both the country and the God in whom we trust, and commonly he who best serves his country best serves his God. Surely when the evident and confessed purpose of the government is to support right against might and to end the probability of war, these seems no call to choose. Certainly no nation can sustain itself and do its part in securing

a better ordered world unless it can receive the loyal support of men who love both God and country. The love of God is one thing and the perverse adhesion to some notion or cause that the overruling judgment of one's fellows condemns is quite another.

Of course first allegiance is due to God if the alternate is allegiance to man opposed to God. But let any one who wants to be true to God beware of following his own passion, or being influenced by his own prejudice, from withholding his loyalty to one who represents a high purpose that appeals to God for approval, and may have it.

We live in a republic that sustains itself through the acceptance by all of the will of the majority, and to talk of despotism whenever the authority necessary for efficiency is exercised and with practically unanimous concurrence, is wholly unreasonable. A man who cannot yield allegiance to the country in which he lives should either be silent and inactive or go to some country where his sympathy corresponds with his loyalty.

It is suggested that we blame the German for the loyalty we command, and seek to win them from the Kaiser. Every representative government rests on public opinion, and our position is that we have faith in the people. We are willing to trust the case of ultimate peace to the decision of those who have everything at stake. We would make the world safe for democracy. We certainly do not claim that any man there or here owes allegiance to any authority that contravenes or contradicts his allegiance to God as represented by his reasonable conception of infinite good.

A correspondent takes issue with the association of honor with anything

so dishonorable as war. The right of individual judgment is conceded. What seems honorable to one may be wholly dishonorable to another. But surely the thousands who go forth willing to forfeit life that honor be upheld must be credited with giving proof of their sincerity.

The outstanding fact in all this disheartening impasse is the sacrifice that is being made, on all sides, to accomplish the ends so variously held. There is something heroic in all that is being endured and in the unselfish service that is being rendered. It means sacrifice for an ideal and a lowered estimate of the value of material things. There is much to assure us of an unsuspected readiness to be of use, and a visible leveling of differences in service for the common good.

The sacrifice of those of large means is no more marked than the staunch loyalty of labor. The unanimity of appreciation of the high type of leadership shown by President Wilson is very gratifying and there is no doubt whatever of the improved standing of the United States among the nations of the world.

Our unselfishness has been an object lesson of great value. Our motives are beyond question and they have been so clearly stated as to leave no ground for captious critics.

The task we have undertaken is so stupendous that success would be impossible save by the widest and most earnest cooperation.

What does it mean that we are willing to assume such burdens, to deny ourselves food, to share our incomes with the government, and greater than all, bid those we love God-speed in going to the front, perhaps to make the

supreme sacrifice? It simply means that never before were issues of such magnitude so strongly presented.

It does us good to suffer and the opportunity and necessity for it is very great and will probably be greater. Whatever may have been the contributing cause of war the issue now is: shall a nation that has given its wonderful power and skill for a generation to preparation for enforcing its will regardless of any other consideration than strength be allowed to triumph, or shall we by united effort and at any cost establish the fact that such a course cannot prevail? If this war can be terminated without the gain to Germany which she has sought by the sword, future wars need not be dreaded. If she is allowed to succeed it will be at the cost of all security for the future and virtual loss of freedom. She has challenged the world and the alternative is not peace or war, but liberty or vassalage.

Two things stand out as ways of expression of what we feel regarding the war, and looking forward to what may be hoped for as its ultimate gain they also indicate the two great lessons it is to impress. To save and to serve are complementary, and inter-dependent in their nature, for we serve through giving, and must save to have any thing to give. Saving has been given little thought in our prodigal America excepting in spots where an inhospitable soil or rigorous climate enforced it. New England grew strong under the compulsion of thrift and her immigrants have distributed the garnered seed throughout the broad land, but on the flat and generous prairies or the fertile valleys of the Pacific it has been so unnecessary that it has lost its

savor. The Westerner is apt to confound thrift with parsimony, and has little sympathy with prudence and economy. City life, also, tends to prodigality and habits of saving are viewed askance. Waste has become a great natural habit. We are notoriously thriftless, and the saving habit is rare. It is easy to live up to one's income, and very hard to exercise that rigid self-denial and self-control that results in independence and competency. The misery that comes from lack of saving is incalculable. A large part of the indigence and dependence that afflict society results from neglect to save. We find among many foreigners habits of thrift that set them apart and give them standing. The Scotch are used to spending less than they earn. How the Italians are able to withstand misfortune was plainly shown when the great fire of 1906 left them homeless. But the average American not only neglects to save but he is wasteful in his manner of living. He despises small economies and even ordinary care in daily expenses.

Now, under the stimulus of great purpose and the leadership of discipline we are learning the value of economy and even of foregoing small indulgencies. We are having a great training in self-control and of saving, not its own sake, but that we may have more to give.

Food waste has been greatly checked and we have learned much in the great art of the simple life. We benefit at every point, physically, mentally, morally, spiritually. It would seem that the advantage would be so evident that it would be long before we would sink back to the lower level that marked the days before the war. And then we are saving enormous amounts of good money and putting it where it helps the gov-

ernment in its tremendous undertaking. Self-respect is enhanced as such investments mount up. It is a great democracy of saving that equally honors the Liberty Bond and the War Stamp. While the measuring rod differs the spirit is the same, and equal opportunity is far preferable to absolute equality, and what ability to serve through giving is gained by the simple device of saving. This we demonstrate every day by helping on all sorts of worthy objects. Having the purpose we have the means to make it effective and seem to be forming the commendable habit of giving. It is simply a part of the great unselfishness that our stirred and suffering hearts are prompting. We cannot live to our little selves in these days of live-struggle for the human world. What we enjoy is so small a thing compared with whether the world shall go free and find enduring peace.

And finally the great gift is not substance but self. Service culminates in self-surrender, and when men give their lives for their principles, or for their country, which may represent principles they have not worked out, they pay the highest tribute and testify to attainments of the highest manhood. Giving their life they save it. Life saved for self is lost to God.

May it not be well for us, in considering the failure of those we have always thought well of to share in our conclusions as to loyalty, to be more patient than we are inclined to be? It is a trying thing to find lack of sympathy in them for sentiments we cannot restrain. Shall we not help them by trying to be sympathetic with their attitude and in giving them credit for the best of motives we can imagine?

When a man we care for finds no thrill of pride at the manifestation of utmost devotion, or can find but folly in the ready response to a Nation's call, we are greatly tried and deeply disappointed. But we may err if indignation and contempt are allowed to take possession and shut out all sympathy and friendliness, and is it not fair to extend the benefit of doubt and try to reconcile what we deplore with one of two things: A conscientious feeling which, though we lack, may be not unreasonable, or a lack of patriotic emotion which calls for pity?

There are pacifists from principle. It seems to us misguided if it withholds them at this time from loyal support of the government, but though such a difference can but severely try we are not absolved from judging as we would be judged, and giving the freedom of conscience we have a right to expect. And if a citizen of a country that has taken so unselfish a stand as ours, and is making such sacrifice to keep the world free for progress and the right, can see its flag unmoved, may we not view them "more in sorrow than in anger?"

No one likes to be pitied, but the American who could find no response of enthusiasm or glow of consecration in such a scene as the dedication of the colors and the service flag at the San Francisco church on Feb. 17th, cannot escape it. It is the best he can expect.

C. A. M.

"Like the perfect beauty that rests upon a rose that has come to its natural fulfillment of growth is the blessedness filling the heart that is kind to all the world.

They who have this blessedness are at peace with duty, are glad to be alive, are the discoverers of loveliness and order in everything. — *Charles E. St. John.*

Notes

Rev. E. Stanton Hodgin of Los Angeles is giving a series of twelve Thursday evening lectures on "The Bible and its Historical Background." The first was on "Mesopotamia, the Ancient and Modern Background of Ideals."

Rev. Lewis G. Wilson, editorial secretary of the A. U. A., is visiting Southern California and helping our churches with inspiring words. He filled the pulpit of the Redlands church on Feb. 17th and on the 24th spoke at Los Angeles in the morning and Long Beach in the evening. On March 3d he speaks at Santa Barbara and then comes north for a brief period of service and observation.

At the last monthly box supper and social gathering at Hackley Hall, Santa Cruz, the ladies worked upon Belgian relief layettes, while Miss Sharp read "The Hen, the Dog and the Revivalist."

At Oakland on February 17th an exchange of pulpits was made by Rev. Francis J. Van Horn of the First Congregational church and Rev. William Day Simonds of the First Unitarian church and the result seemed quite satisfactory to each congregation. The exchange establishes a new record, but one that ought to be followed.

Rev. John H. Holmes, of the Unitarian Church of New York City, lately exchanged pulpits with Dr. Stephen S. Wise of the Free Synagogue of the same city. Mr. Holmes chose for his subject, "Jew and Christian," in which he paralleled orthodox Christianity with orthodox Judaism. He thought that liberal Judaism and liberal Christianity were not far asunder and that the barrier between them consisted mainly in the exclusiveness of the Jews and the prejudice of the Christians. He held the latter to be the greater fault, but saw no reason why the barrier could not be removed.

A new feature of interest in the Alameda Unitarian church is a re-

union on the first Monday of each month at which Mr. Shrout will review books of interest and talk upon current topics of the day.

Rev. Howard B. Bard of San Diego is giving a series of sermons on "The Message of Unitarianism in the Time of War." On Feb. 10th he spoke on "Guaranteeing the Future." In the evening Dr. Jerome Hall Raymond gave an illustrated lecture: "Bohemia: The Persistency of Nationality."

At the Unitarian church in Victoria on the evening of Feb. 17th Miss Wark gave a thrilling account of four years of strenuous work among the unfortunate and wronged girls and women of that city. The task calls for special aptitude and training, amateurish attempts often being worse than useless. Miss Wark brings to her task both the will, the aptitude and the experience; and has the full confidence of the seventeen churches, representing seven denominations, which are behind her in her work.

In a late sermon on "Confession is good for the Soul," Rev. E. Stanton Hodgin of Los Angeles said:

"Confession is something infinitely larger and more comprehensive than the mere calling to mind of our conscious sins and verbally telling them to someone.

"Life is a continuous confession. It is the inner soul of things manifesting itself in the outer world; it is the inner life expressing itself in tangible ways. Living openly and sincerely is a man's truest confession.

"A man's vocation is his real confessional. It is in our labor that our true character is revealed. If we would all go to our labor as to the confessional knowing that it is in the spirit in which we enter into our tasks that the heart is laid bare to its divinity, the rich, strong character that would ensue would be our true absolution."

Rev. John Malick, pastor of the First Unitarian church, Salt Lake, was on January 30th appointed to manage

the Red Cross work of the Salt Lake county chapter, following the resignation of Frank B. Cook.

He has been a member of the executive committee of the Red Cross for some time and is an enthusiastic Red Cross worker. He has pledged as much time as he can possibly spare in promoting the work in the county chapter and is enthusiastic over the outlook.

He says: "The Red Cross is just as necessary in winning the war as the army and the work must be carried along at a rapid pace. I shall establish regular hours at Amelia Palace and enter into the work with the realization that it needs the very best efforts of all concerned."

Mr. Crane Wilbur, leading man at the Macdonough theatre, Oakland, lately addressed the congregation of the Unitarian church on "The Church and the Stage."

"Whether I am right or wrong," declared the actor, "my idea of religion is the Golden Rule. I hope my endeavor to live out my life on these principles will be successful. I imagine that most people believe the actor to think little of religion. Regarding the bad plays and the good plays, I can only say this—discourage the plays you think are bad and encourage the plays you think are good, and this will regulate them."

Every man, woman, and child in this country, who wants to serve the country, can serve it and serve it in a very simple and effective way. Secretary McAdoo says. That service is to lend your money to the Government. Every 25 cents loaned to the Government is a help at this time and practically every man, woman, and child by making some trifling sacrifice, some denial of a pleasure, or giving up some indulgence, can render the Government that support.

The Church of Our Father of Portland, Oregon, on February 3d held a service of combined patriotism and religion, the special feature of which was the unfolding and dedicating of a

service flag adorned with fifty-three stars, a mark of remembrance of those in any way connected with the congregation who are connected with the service. The flag was unfurled by Mrs. J. C. Smith. Her son, Reginald, enlisted early in the war with the Canadian forces. He was wounded at Vimy Ridge, and, after several months in the hospital in England, is again in the trenches on the western front. A second son of Mrs. Smith, Claude R. Smith, enlisted in the Signal Corps, and a daughter, Edith M. Smith, is in Base Hospital No. 46.

Democracy must triumph—there can be but one end to the titanic world struggle, said Dr. J. D. O. Powers, of Seattle, in a sermon on "Freedom in the New World Order,"

"In religion, as in government," says a great leader among us, "there is nothing of divine origin but the individual man, and nothing, therefore, which can exercise authority, save the human soul; in religion, as in government, in the case of the creed and the priest, as in the case of the king and the royal edict, the institutions of authority must go, and in their place must come the dignity of the common man, who, in his capacity as a child of the everlasting God, is at once his own king and his own high-priest. Authority must yield to liberty."

But let it never be forgotten that every step toward liberty must also be a step upward toward God, toward the divine order of things else there will be wreckage strewn all along the way. This is the painful lesson Russia is learning today. Liberty does not mean license, the loss of all control, the giving way to the passions and emotions. There is a perfect law, the law of liberty, St. Paul declared ages ago. Perfect freedom, ideal liberty, in other words, means still subjection to law, to a perfect law, the law of the higher and not the lower life of the soul.

Two young women are enrolled at the Pacific Unitarian School for the Ministry at Berkeley. They seem to have been interviewed by an Oakland paper.

Miss Kreps is reported to have said: "There are now nineteen women preaching in Unitarian churches throughout the country, and they are all successful. Neither Miss Budlong nor myself were brought up in the Unitarian faith. At the time when I chose to become a minister, a year and a half ago, this church was the one liberal enough to admit women into its theological school." Miss Budlong said: "It took me four years to decide to become a minister. I graduated from the University of Iowa, after which I taught school four years. I was not satisfied with my work. I knew it was not my calling. I wanted to help men and women, through the ministry, but could not make up my mind to study until this year, when I heard that other girls were taking up the profession."

The negro is not unappreciative and recognizes obligation. A late article by an orthodox negro religionist pays this tribute:

"The friendship of Unitarians has been one of the most important and available assets for negro education. Their unstinted liberality has flown in a constant stream to struggling institutions of our race in the South, and there is no way to estimate the extent of their private charities to individual negro students who have placed upon themselves the task of "pulling through" the great colleges and universities of the East as well as other sections. Unitarians have conducted no propaganda for the conversion of negroes to their faith, and yet they are connected in many instances with organized and other charities which furnish a large portion of the sustenance and hope of some of our best institutions."

The banking power of the world in 1890 was estimated at fifteen and a half billion dollars; the banking power of the United States is now two and a half times as great as the banking power of the world as late as that year. But greater than any material gain is the purpose to use this great power for a moral purpose—the relief and rescue of imperiled people.

Correspondence

North and South Agree

TO THE EDITOR:—Please allow me to express my entire agreement with that “Greatly respected subscriber from Southern California” in regard to the idea of merging the P. U. with the *Register* or any other publication. The writer read the January issue “from kiver to kiver.” I did too, and when I came to that proposal of yours to get out of the way if need be, it caused me to *shiver* and *shiver*. I so enjoy the publication every month, and it keeps me so in touch with the cause in all this western field, I should be loath to part with it. The names of all the churches and of their pastors have become as household words to me. Its sermons are always uplifting and inspiring, and I always admire the spirit and animus of your editorials. After reading I usually send the paper to some friend—marking the articles which struck me as being best. You confess that you welcome appreciation—we all do. When we have done our best a “thank you” or a “well done” is encouraging.

So Mr. Editor, please let us have no more talk of *ceasing* or *removal* on your part. Let the *Register* continue to cover its own field, while you ably cover yours.

This city of Missoula, Montana, should be a good field for missionary work. I have but lately come here, but find no church of our faith, though many other denominations are represented. This is the seat of the State University, and a lively business town. Doubtless a good speaker would call out an audience—glad to be entertained, and ready to form a nucleus from which a strong following might grow.

I offer the suggestion in the hope that someone will be found to act upon it. Meantime I remain

Yours for the Faith,

MRS. M. B. CAUKIN,
Missoula, Montana.

First Allegiance

EDITOR PACIFIC UNITARIAN.—In an editorial in the February number of the *Pacific Unitarian* you refer to a recent address by the Rev. John Haynes Holmes in which he quoted H. G. Wells as saying: “No Caesar who ever lived was entitled to the first allegiance of man.” Mr. Holmes approved the sentiment. The *Boston Transcript* criticised him for doing so saying that “this opens the door to a dangerous doctrine.” You agree with the *Transcript*, holding that it is indeed a dangerous and destructive doctrine.

Is it not passing strange how this war has turned things topsy-turvy, even our deepest and most cherished convictions? Was not this sentiment ever one of the commonplaces among us? Since when have we come to the conclusion that any Caesar is entitled to the FIRST allegiance of man? If so let us revise the calendar of saints. Shades of Parker and Phillips and Garrison and the innumerable hosts of confessors of that faith who refused to bend the knee to Baal!

It is quite true that Jesus said: “Render unto Caesar the things that are Caesar’s.” Just now Jesus is accused of saying a good many things. But no one has so far accused him of saying: “Render unto Caesar the things that are God’s.” And this is precisely the thing, it seems to me, that Mr. Holmes objects to. Nor is he alone in doing so. I, for one, am heart and soul with him. I give my first allegiance to no man. I did it once at one time—God forgive me. In refusing First allegiance to man I do not feel that I am less true to what is best and highest in my country and its institutions.

Is it not true that the great trouble with the people in Germany seems to be that they apparently give their first allegiance to their ruler or rulers? And are we not just now straining every nerve to wean them away from that allegiance to what we regard a better, higher and truer allegiance, an allegiance to the better self within

their own souls? Why then should we appeal to Beelzebub to cast out the devil? This is at least worth considering.

FRANCIS WATRY.

Faith and the New Year

From Tokyo, Japan, Rev. Clay MacCauley sends to his friends in America this assurance of his abiding faith and triumphant trust.

To you, my friend, this fact and faith as my greeting for the New Year.

The Fact is:—In all thinking, sane or not, appears the Conviction, fixed beyond question, that no Effect can surpass its Cause either in quantity or quality. All Experience confirms this claim; as that no stream can be more abundant than the fountains whence it flows, no landscape can be brighter than the source of its light, and so on, with their like, number without end. Hence my Faith:—In a whole Universe of things and events, not one of these can come to pass that is not at least equalled by That which gives it being.

So then, when Humanity, as now, is rent asunder, and is ravaged by mortal conflict, suffering Wrath, Desolation and Pain inconceivably Bad; and yet, as here and plentifully elsewhere, gives issue to longings, guided by Faith and Hope, and even Love,—Aspirations and Deeds that are cherished as supremely Good,—the reasoning mind must demand no less of any justified thinking over the Problem thus brought forward than that both these issues,—the Good not a whit less than the Bad,—shall be made a necessary Condition of any tenable solution.

Therefore, in sending to You my welcoming Greeting for "The New Year," I send also, the assurance of my Faith,—never clearer than now,—that despite all the "sins of will" and "pangs of nature" which today distress Our Kind, we may not, with any rational support, admit the thought that a Blind, or a Malevolent Force is dominant in the Universe; nor may we justly yield to a mood of Rebellion or of Despair before the Mystery of passing Events.

Forever and to the Uttermost, I hold it true that, though ignorant of all else, we may claim Certainty for the Judgment just given,—

And trust that good will surely fall
Somehow, somewhere, in all, to All.

Your Friend,

CLAY MACCAULEY.

Tokyo, Japan, January 1st, 1918.

An Appeal to Conscientious Objectors

By Horace Blake Newton

Those who ask, "Can a Christian be a soldier and still be a Christian?" should ask themselves, "Can a policeman shed the blood of law-breakers and still be a christian?" Jsus says, "Know ye not that I am able to call twelve legions of angels to do my fighting for me?" This world is urgently in need of legions of angels right now to restore law and order. Unfortunately we have not yet learned how to summon legions of angels, so we do the thing we are able to do under the circumstances—we muster the police. Those who still pin their faith to the protection afforded by "three thousand miles of salt water" should post up on aviation.

The men in control of the German government have over-ridden the law of nations, and set up a merciless rule of their own that has no respect for man, woman nor child. If they ever keep the peace, it will be after they have first been convinced, by the kind of arguments that they consider themselves bound to respect, that they are not, as they loudly proclaim themselves specially appointed by High Heaven to steal continents, and by means of the massacre of all ages, sexes, and conditions.

The Prussian military system tolerates no equals. It is never secure until the last democratic government has been wiped from the globe. The junkers know it, and they don't care how soon it is done. Rifles that are not carried by conscientious objectors as soldiers of this republic acting as world police will have to be carried by other men acting in the same capacity, or the

doom of all republics will be sealed—by aviation, if nothing else.

If this war has taught us anything, it has taught us that the right of all peoples to set up any kind of government they choose does not include the special privilege of setting up, even to rule over themselves, the kind of government that menaces the neighbors. God meant this fair planet to be a paradise, not a pirate ship. But so long as powerful nations, with guns in their hands, persist in turning it into a pirate ship, we must, and God helping us, we will have order on the pirate ship.

A Unitarian at Mass

A New England Letter from Christopher Ruess, Layman

Since my farewell sermon in Fresno last September 30th I have attended some church or other every Sunday when it has been at all possible. Unitarian, Baptist, Christian, Methodist, Episcopal, Congregational, Christian Scientist, and Catholic churches have found me a fellow-worshiper. I have heard our Charles Lamb reincarnate in Dr. Samuel M. Crothers of the Cambridge Unitarian church, opposite Harvard Gate, and Bishop Lawrence in Trinity church where Philips Brooks used to preach his "Do not pray for easy lives, pray to be stronger men," and I have heard thousands sing and read responsively in the sermonless service at the Mother Church of Christ, Scientist, in Boston. I try to be "loyal to loyalty," as Josiah Royce expressed it, to clasp hands with all the "seekers after God," to use Farrar's phrase, to enter into the spirit of Philips Brooks' truly tolerant booklet on "Tolerance." Religion unites, where churches divide, but the soul of religion must have a body here on earth, and we should be patient and sympathetic with these well-meaning, blundering, divine attempts at social expression of religion, which are called churches.

I have just come from a Catholic church. A great crowd, mostly men,—though this town is a small town; a three-quarter hour service; a twelve-

minute sermon on "The Name of Jesus," (in which nothing was said) the beautiful tinkle of bells; the beautiful glitter of candles on the altar; paintings and pictured windows about, to make us feel the "Everywhere, always, at all times" of the Catholic faith and church; genuflections, many women moving the beads along on pretty rosaries; many men making the sign of the cross; the priest chanting, the choir responding; all still, all reverent, including children. Again one sees that religion, as Schleiermacher said, is "essentially feeling;" it is the feeling of man's littleness and God's greatness, of sin and failure and of blessed forgiveness and new days, of the wisdom of pure silence and the vanity of words, of the oneness of the human family through all the centuries and in all lands. In the Latin that so few understand and that those few understand so poorly, there is a psychological appeal, just as in Mrs. Eddy's dense English in that new church of hers which so well, like the Catholic church, understands human nature. When one does not understand too much with the intellect one may understand more with the heart, one may even concentrate and meditate, as Rabindranath Tagore and other wise Hindu souls, past and present, have advised,—lose the logical, intellectual faculty on the trail, as 'it were, and for once see the woods, rather than the trees, think eternity rather than just today, sense humanity in the large rather than in one's mere self or mere family. It is like the father who crooned the wakeful babe to sleep reciting Shakespeare, which no babe can understand. The religious sense says that we are all of us children before God. In crises of life, at the solemn, beautiful sunset hour of our days, in uplifted moments, we feel that we are indeed only children, and our wisdom only that of a little child,—to trust the father's hand in the dark, as in Whittier's poem. But in the pride of the flesh, the pride of the intellect, the pride of artistic achievement, we are often like saucy, impertinent, thoughtless boys and graceless girls.

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Events

Removal of Headquarters

Much to the regret of all concerned the Headquarters directors have been called upon to surrender the pleasant room in the Hastings Building occupied since the termination of the Panama-Pacific Exposition. The very popular White House in its flattering growth finds more room necessary and has arranged to swallow the Hastings Building in its entirety. Hence the enforced removal. After thoroughly canvassing available quarters a convenient and well-lighted room was found on the fifth floor of the Phelan Building, and on Feb. 25th our lares and penates were removed. The number of the room is 507, the telephone number, Garfield 594, is retained.

The location is very central, car lines are numerous, and all Market St. lines from the Ferry (except the Municipal) pass the door.

The elevator service is extremely good and in point of convenience and comfort the location is admirable.

Headquarters represents all the former activities with one exception. The Henry Pierce Loan Library is, under the will constituting it, the property of the First Unitarian Church of San Francisco. Until the death of the last of the "three friends" to whom it was bequeathed in trust it is under the control of the survivor. On his death the trustees of the church succeed. He therefore feels that he is acting as trustee for the church as well as for the testator, and on solicitation of the Board of Trustees removes the library to the church at Franklin and Geary streets, that comparisons may be made as to the results of operation at, or removal from, the church. It is felt that its use as a church library, by attendants, Sunday school teachers and others may be considerably increased, and it is hoped that it may hold the friends it has made among ministers of other denominations. It will be equally accessible to mail order patronage, and our ministers and those of other denominations will

be supplied as freely and promptly as ever. The new office of the library at the church will be open at the same hours as heretofore observed at Headquarters, 10 to 12, 1 to 4 (excepting on Saturday afternoon), and in addition books may be withdrawn or returned after the conclusion of service on Sunday morning. Applications by mail may be addressed to Chas. A. Murdock (trustee and librarian) or to Assistant Librarian, Henry Pierce Library, Franklin and Geary Sts.

A New Preaching Station

Since the regretted departure of Rev. Christopher Ruess the Fresno church and the various preaching stations in the San Joaquin Valley have been cared for by Rev. J. Covington Coleman, a former minister in the Methodist church who recently came to California and bought a raisin vineyard near Kerman, 15 miles from Fresno. He has faithfully stood by Fresno, and regularly visited Hanford, Reedley, Dinuba and Clovis. Services at Clovis have of late been suspended and the Reedley and Dinuba stations have found it advantageous to merge, and meet at Dinuba. This frees a monthly Sunday and Mr. Coleman has begun work at his home town. On February 17th the first meeting was announced. It is very seldom that severe rains interfere with anything in the San Joaquin Valley, but on that Sunday it rained all day long, but the people were more than glad to see it, after so long a dry season, and were not at all deterred from the first Unitarian service. Seventeen dared the storm, and seem to have been interested for they unanimously voted to hold a service every month. At the next meeting it is expected a more representative group will gather. It is hoped that Dr. Wilbur will encourage and strengthen them by his presence.

Mr. Coleman is proving himself of the apostolic succession in that he labors with his hands as well as his mind. Days to work on his farm, nights to study and Sundays to spreading the light among his fellows, ought to be classed as acceptable service.

Meeting of Conference Directors

On February 21st a meeting of the directors of the Pacific Coast Conference was held at Unitarian Headquarters San Francisco. The matter of the next meeting of the Conference was considered and it was determined to hold it in Berkeley in the month of April, probably on the 16th and 17th. Rev. Earl M. Wilbur, D. D., Rev. Clarence Reed and Miss Helen Kreps were appointed as Committee of Arrangement.

Mr. S. H. Duschak of Berkeley was elected a director to fill the vacancy occasioned by the death of Mr. J. Conklin Brown, and Mr. Chas. A. Murdock was made treasurer in succession to Mr. Brown. The failure of many societies to take up the annual collection called for in the autumn leaves a depleted and indebted treasury, and will necessitate a reminder and appeal at an unfortunate time.

Edward A. Coil

In the death of Rev. E. A. Coil of Marietta, Ohio, this denomination and the country sustains a great loss. Such tributes as are paid speak clearly of a career of unusual helpfulness. The *Marietta Journal* says, editorially:

"Marietta sincerely mourns the passing of the Rev. E. A. Coil, and words but poorly express the sentiment of the community at this time. It is doubtful if the city ever boasted a citizen who commanded more universal respect and love than did he. He was the friend of all, the willing servant of the masses, and the champion of right always and everywhere.

"For more than twenty years, Mr. Coil has been an active force in the community. A minister of the gospel, he was more than the pastor of a church; a citizen of the community, he was more than an ordinary layman; a champion of fraternalism, he was more than a lodge member; a husband and a father, he was more than the head of a family. In short, he was a man—one of nature's noblemen in the fullest sense.

"We feel a personal loss in Mr. Coil's death, for he was our tried and true friend, and on many occasions his friendship has helped to smooth the way and to open the path to brighter and better things. With those who were privileged to know his intimately, we shall cherish the memory of these years, and shall seek to profit by the lessons that he has taught."

Annual Meeting of San Francisco Church

On February 6th the beautiful social rooms of the First Church were well filled by members and friends of the church gathered for a church dinner. It was a cheerful and good-natured company if chatter and animation are reliable as indicators. At its close the moderator, Mr. J. S. Severance, disposed of the business with due regard for despatch but without the suspicious speed that tells a tale of everything being scheduled. Church business is often very like the launching of a ship from well-greased ways. He made a model general report and then called upon the treasurer. Mr. Hanks made a well-prepared written report supplementing it with a very lucid statement of the problems faced by the Finance Committee. It gave him (and his hearers) pleasure to find that the call issued a few weeks before for contributions toward meeting a deficit of \$1500 had been so generously considered that the amount had been slightly over-subscribed, and there remained no indebtedness of any nature. He asked suggestions on the part of the members as to the coming year, suggesting that to keep free from debt an increase of about twenty per cent, either in number of pew rentals or increased rate on present rates would be necessary. No motion was made, it being the feeling that an effort to increase pew holders ought to be made, and that in any event the church must not depart from its traditional determination of never letting debt take root.

Mr. B. Grant Taylor made an especially encouraging and discriminating report on the Sunday school, which

doom of all republics will be sealed—by aviation, if nothing else.

If this war has taught us anything, it has taught us that the right of all peoples to set up any kind of government they choose does not include the special privilege of setting up, even to rule over themselves, the kind of government that menaces the neighbors. God meant this fair planet to be a paradise, not a pirate ship. But so long as powerful nations, with guns in their hands, persist in turning it into a pirate ship, we must, and God helping us, we will have order on the pirate ship.

A Unitarian at Mass

A New England Letter from Christopher Ruess, Layman

Since my farewell sermon in Fresno last September 30th I have attended some church or other every Sunday when it has been at all possible. Unitarian, Baptist, Christian, Methodist, Episcopal, Congregational. Christian Scientist, and Catholic churches have found me a fellow-worshiper. I have heard our Charles Lamb reincarnate in Dr. Samuel M. Crothers of the Cambridge Unitarian church, opposite Harvard Gate, and Bishop Lawrence in Trinity church where Philips Brooks used to preach his "Do not pray for easy lives, pray to be stronger men," and I have heard thousands sing and read responsively in the sermonless service at the Mother Church of Christ, Scientist, in Boston. I try to be "loyal to loyalty," as Josiah Royce expressed it, to clasp hands with all the "seekers after God," to use Farar's phrase, to enter into the spirit of Philips Brooks' truly tolerant booklet on "Tolerance." Religion unites, where churches divide, but the soul of religion must have a body here on earth, and we should be patient and sympathetic with these well-meaning, blundering, divine attempts at social expression of religion, which are called churches.

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Russians, Italians, Wendies, and South Americans, and sold Liberty bonds to Germans with relatives in the Kaiser's armies. One meeting we held as the workmen of Bethlehem steel poured out of the gates. We went into the schools and told the children the story of the Liberty Bond. We went into the silk mills. The boss would call the girls together in one corner of the floor, and while the machinery waited, from the top of a table or a box we explained how the government had made it possible for every one to do his or her share to end the war. One day I ventured to go into a room in a cigar factory where none but Hungarian and Slavic women were working. Of course I took an interpreter with me. Our success was "awful." They were an ignorant and superstitious lot. It was the only situation that we really had no time to find an answer for.

What I liked about it all was the first hand contact with all sorts of people, from university men to factory girls. The splendidence of our big democracy burst upon me as we went about among the people. For we talked about things that concerned all of us most deeply, and we talked about them frankly and fearlessly. One night Earl Weed and myself were going home about midnight after a hard day's work. Suddenly he turned to me and said, "Begun, it's great isn't it? Can you realize when you're up there talking to people that you're actually talking for Liberty—that Liberty is actually at stake?" "Just what I was thinking myself," I answered. It surely was a joy to find the common people so united behind us.

From the Liberty Bond campaign I jumped into the Y. M. C. A. drive and that kept me busy several weeks longer. So if I have neglected you in my correspondence you will know that it was because of lack of time. My work has brought me many profitable associations. Although they learned that I was a Unitarian, I was invited to speak for the Y. M. C. A. in the Grace Evangelical church, and the next Sunday I helped dedicate a service flag in a Reform church. It seems to me to indi-

cate one of the chief tendencies of the war—the breaking down of the strict old-fashioned denominationalism. The Y. M. C. A. itself is doing much for us in this respect, for in the same hut Jew and Gentile, Catholic and Protestant may and do hold service.

There are so many things I should like to talk to you about, but time forbids. How do I feel about the war? The issue seems clearer than ever to me. More and more it seems to me to be a conflict of ideals. On the one side is the idea of force, might, militarism and autocracy. On the other an ideal of right, reason, deliberation and democracy. Of course, neither side has all the right, but it is a war of these two distinct ideals of life and government. We must stand on one side or the other. There is no middle ground. Why are we in the war specifically? The facts and stern realities supply the answer. Stolen Serbia and her homeless people, massacred Armenia, outraged Belgium, and heroic suffering France. Why can't we have peace now? Kerensky said before his fall "Russia wants peace, but Russia will never submit to force." That's why we can't make peace. Because we cannot deal with a government which has no respect for its word of honor and no regard for life and humanity. It is because the same powers which provoked all these outrages against civilization are still unshaken. That is sufficient for me.

It may mean years of sacrifice and struggle, but it's a cause worth all America has to give. In the spring we shall be in the thick of it. My friends, do all you can to keep America strong and true when the great test comes. The boys at the front will be all right. See that they are as strong and safe at home. I might tell you of all the hardships they endure for you and for the great cause of humanity, but you read every day about that. Rather I would urge upon you the same denial and self-sacrifice. We shall never win this war until the nation strains every nerve and muscle to the utmost.

Fraternally yours,

HURLEY BEGUN.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Sacraments and Reality

Rev. Wm. G. Eliot, Jr.

I had thought in this issue of the *Pacific Unitarian* to write on the standardization of sacramental usage in our free churches, for this would have been the natural sequence to the preceding articles in this series.

But the question of sacramental usage is so confused and the issues so corrupted by reactionary prejudice, that we may well pause to clear confusion and abate prejudice before treating the question of standardization.

There are two easy ways of disposing of the question of sacramental usage: first, to accept sacramental usage upon ecclesiastical authority; second to scout the matter as the thrice-threshed straw of mediaeval tradition unworthy of a moment's attention in the world's present crisis.

The first of these easy ways does not comport with the freedom already standardized in our free churches. The second fails to reckon with the fact that whatever touches the unity and spiritual effectiveness of the Christian Church is important and worthy of discussion whether in peace or in war, and all the more in war. The question of sacramental usage does affect the unity and effectiveness of the Christian Church. It is a question, therefore, not to be scouted as unworthy of thought.

Furthermore, the easy contention of many free church people is that this is the issue: Either sacraments or no sacraments. Accordingly these persons maintain that there is or ought to be a clear-cut line of cleavage between free churches and all other churches, with the free churches definitely standardized to no sacraments and definitely repudiating on principle all sacramental usage.

I am unable to accept either of these easy ways of disposing of the question, for I believe that our free churches as

a group are going to strike the rocks and pound to pieces unless they come as a group to see and know that the real issue is not between sacramental usage and no sacramental usage, but between the wrong kind of sacramental usage and the right kind of sacramental usage.

A neighbor to my childhood home, a brick-layer by trade, had been a drunkard and had recovered himself. At the point of permanent change he vowed two vows,—never to touch liquor and always to wear a white shirt. Let us hope he helped in the family washing!—but be that as it may, John Kirby could be seen any day industriously laying bricks, clad always with overalls below, with white shirt above. For to our honest and earnest neighbor a white shirt was a symbol and a sign of moral self-respect and pulled him away from the drink, and counter-tempted him to sobriety. A white shirt reminded him of church, and God and duty, of home and company. His white shirt continuously called him to something beyond daily toil and helped him to resist. In other words, to him the white shirt was a sacrament of character. The white shirt was not character nor did it take the place of character. Let us make no mistake about that. It was important not in itself, but in that to which it was subordinate. But it did stand for character, it spoke to him of character, it was an outward sign of character, and an ever present help in the time of his special trouble.

This story is recounted in order to make clear the fact that a Christian sacrament obeys the law of all sacraments, in that it is a sacrament only when it stands for a spiritual reality, speaks of that reality and is a help toward the practice of that reality.

John Kirby's white shirt was real as a white shirt, and to no other human being (except perhaps to those who knew the secret) was it anything else

but a white shirt. But to John Kirby it possessed a reality that depended not merely upon things visible, tangible and ponderable, but also a reality by virtue of what it meant to John Kirby, and by its helpful meditating of motives and powers that might otherwise fail.

With John Kirby the white shirt was an individual sacrament. And is it not true that most of us have such sacraments? For John Kirby, it was a sacrament of character; to another the sacrament might be some little plaything or garment forever associated with a lost child or buried hope; to another the sacrament would be some emblem of conjugal love or devoted friendship.

These all, I say, are individual sacraments. But the sacraments of Christianity must be, though not less individual and personal, always and forever social and universal. They must utter the spiritual finalities of Christian faith and practice, of social progress and continuing life. Not merely of "God, duty and immortality"—the more or less common property of all religions—but God, the Spirit of the Great Community; God, the Spirit that was in Christ and is Christ; God, the Spirit that is in every man born into the world; God, the Spirit that solicits an identity of will and being from every man. They must tell of duty as utmost devotion to that Spirit, utmost loyalty to the Beloved Community and to its each member; and of immortality, as the hope and consolation of the Christian's life, opening the gates of Eternity, giving scope to the Spirit of God in man, scope for the fulfilment of God's plan for all souls in a spiritual universe.

The sacraments of Christianity must transcend the individual and the personal, but they must obey the same law that we found holding in John Kirby's white shirt.

There are at least three reasons why so many of the people of our free churches are prejudiced against sacramental usage: 1. Some have come to us out of orthodoxy, and by natural re-action have thrown down everything

that reminds them of orthodoxy, just as our Puritan ancestors spread white wash on the church frescoes and banished music and pageantry. And yet in so doing they admit the very principle they are trying to abjure. They intend to repudiate sacraments as they have known them, because to them they have come to mean something false and bad. They thus acknowledge the power of things to mean something, to mean something that stirs in their hearts regret and indignation. This shows that what they really intended to repudiate was not the principle lying back of sacramental usage which they are tacitly acknowledging, but the special meaning that those particular sacraments had acquired for them. The very principle whereby the former usage meant something false should be invoked in behalf of a usage that should mean, with equal force, something true.

Moreover, through all the vicissitudes of Christian history, the Church sacraments never wholly lost their real meaning despite such adventitious superstitions and errors as served almost to obliterate the eternal but mute appeal. And that there has been a continuity of Christian thought and life against so many odds is perhaps due, as much as to any other cause, to the imperishable significance of the outward sign, effective in spite of adventitious fallacy.

2. But another form which prejudice takes among our people is due to the atrophy of those brain cells that are needed for spiritual imagination and the highest and truest poetry. Such persons cannot see that John Kirby's white shirt could be to John Kirby anything but a white shirt, and to such persons it seems dishonest and immoral for John Kirby to think that he made it something more than a white shirt when he made it the instrument of an inward grace.

3. But yet again, I suspect that the most deep-seated cause whether of indifference or opposition, is sheer spiritual inanition. The usual formula, sometimes attended by conscious moral and intellectual superiority, is: "I object to all forms." I have invariably

discovered that such people do not object to all forms. They object only to those forms to which they object. These same persons shake hands, salute the flag, wear emblems. If they are sincere they object not to form but to formalism. That is to say, they object to putting form in the place of reality,—as if John Kirby had put the wearing of a white shirt in place of sobriety and had deemed it an excuse for weakness instead of an aid to strength.

Now it goes without saying that to those to whom Christian sacraments meaning nothing, they are not sacraments. But my point here is that the trouble may be not with the sacramental usage but with the people themselves who call them mere forms.

In fine, the essence of a true sacramental usage and the philosophy, psychology and ethics thereof, is in the acknowledgement that they are not ends in themselves but only subordinate to some deeper reality; that they are important because of the supreme and final importance of the realities which they subserve, and to the human realization of which they contribute; and that when they do mean something deeper than themselves, then for those to whom they do mean this deeper reality they are no longer mere forms or mere symbols but become invested with a new power, not magical or miraculous, but incident to that deeper meaning and similar in kind to the power that all true and deep meanings possess always.

In this article I have aimed not to defend one or another of the Christian sacraments, nor to indicate how little or how much of sacramental usage is desirable or wise, but only to set forth clearly the real issue and to analyse the causes of counter-sentiment; to vindicate the principle of sacramental usage and to leave to the next article the problem of its standardization for our free churches.

I have observed a tendency to stake our future as a group of churches, upon the idea that the realities of the War are scrapping sacraments as ancient junk. Doubtless there have been errors

of doctrine and usage, but the cure will not be found in mere informalism, much less in secularism and crass materialism. The real question, upon a true answer to which the unity and growth of a genuinely Christian Church must depend, will be not whether we are to have sacraments or not, but whether the sacraments shall be true sacraments and really mean the realities of Christian faith and really contribute to nobler Christian living.

He who believes in eternal justice cannot be beaten in life. He may be stung; he may be half dead with the wounds of life, stricken of heart in the lonely desert; but he is sure to start into energy the moment he sees the fresh sunlight or the breeze of the new impulse, such impulse as God sends a man who clings to him by faith.—*Stopford A. Brooke.*

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George MacDonald.*

What is love? I think the genuine article is wise, unselfish interest in other people's welfare, interest in other lives than my own: it is to be happy in their happiness. If I have but little happiness of my own, this is one way to borrow some,—by being glad in the gladness of others.—*Charles G. Ames.*

In the development of mountains and canyons Nature chose for a tool not the earthquake or lightning to rend and split asunder, but the tender snow flowers noiselessly falling through unnumbered centuries, the offspring of the sun and sea. They seem to have taken counsel together, saying: "Come, we are feeble; let us help one another. We are many, and together we will be strong."—*John Muir.*

Selected Abraham Lincoln

The Greatest Man of the Nineteenth Century

In the very beginning of the present century the Unitarian Club of California, under Warren Olney as president, devoted an evening to the Nineteenth Century, inviting four speakers to discourse of its achievements.

David Starr Jordan was assigned the subject of the greatest scientific discovery of the century, and he discussed Darwin's theory of evolution; Prof. Charles M. Gayley, of the University of California, was given the greatest book of the century, and he discussed Goethe's "Faust;" Fairfax H. Whelan, a business man, the greatest mechanical invention of the century, and he told of the creation of Bessemer's steel process; while to Rev. Charles R. Brown, D. D., of the First Congregational Church of Oakland, was assigned the topic of the greatest man of the nineteenth century. After searching the list of great men of all nations, he decided that to Lincoln should be given the honor.

All the addresses were noteworthy, but Dr. Brown was accorded the highest praise. It was called for everywhere and became famous. Dr. Brown is now dean of the Yale School of Religion at Yale, and on Lincoln's birthday he gave the address at a great celebration in New Haven. Dr. Brown sent Mr. Olney a report of the meeting, penciling on the margin: "You see I am still doing it. This makes the 220th time for the address which you first called into being. C. R. B."

Both for its intrinsic value, and as a reminder of the halcyon days of a good club we are glad to be able to offer it to our readers.

"Dean Brown, whose rugged countenance, democratic simplicity, pithiness and directness of speech, find some kinship with the great emancipator, disclosed the greatness of Lincoln, as it has seldom been revealed from pulpit or rostrum in this city. First he called attention to the fact that the community was met in Woolsey hall as friends

and neighbors to honor the man born 109 years ago in a lowly log cabin in Kentucky. In his maturity he became the first American, and he noted that it was fitting that this country go back at this time and crisis to the study of the characteristics which made Lincoln great. The man and times were analogous to the present. We have seen fit now to draw the sword to preserve against the greatest and most relentless military machine of modern times the world safe for democracy and Lincoln was the great apostle of democracy. He believed in a government by the people, for the people, and of the people. He made this country safe for democracy and we are seeking to make the world safe for democracy."

Here he called attention to how and when the address was written, and proceeded to tell why he had selected Lincoln.

He considered the four elements which constitute his greatness; the first, the combination in the man of lofty idealism with practical sagacity. Lincoln, as all great men, had his ideals, among these were the abolition of slavery, the healing of the breach between the north and the south, and the saving of the union, but combined with this idealism was a practicableness which enabled him to accomplish these ideals, a quality which made him preeminently a great statesman. He was just as desirous of hitching his wagon to a star as was Emerson; but he was always willing to have all four wheels on the ground and even to get down and grease the axles to make them go. He was willing to listen to the question at a critical time, is there anything better, but he sought to solve the problem by determining what he could do better in the crisis. Lincoln had the joy before he died of seeing his ideals realized, of seeing the slaves freed, the union saved, and armed rebellion put down. He must have known he had contributed to that end. If his life in the White House during the critical period of our history was measured by the consumption of vitality he lived more than three score years there, and the assassin's bullet but anticipated his

death. His constitution must have broken beneath the fierce onslaughts made upon it during the Civil war, even if the murderer had not shortened his years.

His second attribute of greatness was his power of comprehending men of extreme views and of using them to work out his problems. To recognize the truth which make possible both extremes, was his practice. He refused when elected to wear the tag of the Abolitionist, to carry the mark of any political opinion or party. He was roundly scolded by the extremists of both sides. Wendell Phillips, the cultured abolitionist of Boston, called him a mere huckster and Horace Greely, the warm hearted but blundering editor of the New York Tribune scolded him in its columns, which were the political four gospels, acts and epistles for its vast clientele of farmers all over the United States when his paper might have been the most valuable aid of the President. He had the emancipation proclamation in his heart before his wise head issued it, and his pen signed the document. At another extreme were the Democrats who thought he was saying too much about abolition, and criticised him for ultra radicalism. He needed to know a good deal of music to bring all people into line. He knew the deep underlying principles of the saving of the union, and its maintenance. "If I could save the union by freeing all the slaves I'd free all the slaves, if I could save the union by freeing some of the slaves I'd free some of the slaves," he said. Alas in every community there are people who can see the flies on the barn; without seeing the barn, but HE could see the barn, the deep underlying principal of any issue and keep it to the front.

His third attribute of greatness was his power of holding his heart close to the heart of the people and in guiding them in the direction he desired them to go. Even in his papers of state he never had the appearance of laying down the law. There was no flattering, or bullying in his attitude toward his fellowmen. He was not a demagogue. He took it for granted

that they would follow his way of thinking, and they did, until he was the most absolute ruler of his time. No czar ruled his people with greater despotism. Dean Brown said he rejoiced that there is a similar man now in the White House. Had Wilson hastened the United States into war after the sinking of the Lusitania, the nation would have gone in divided, for the middle west and south were not ready to respond to that leadership. Wilson has proceeded in the same sure-footed way as Lincoln, and when he interpreted the deeper wishes of the people last April they said his words has been well spoken, now we will translate them into action.

Lincoln owed his leadership to his integrity, his common sense, and his sense of humor, so acute that it often irritated the more sober men of his cabinet. Seward and Stanton. It was this sense that enabled him to put things in a neat sententious manner that the people understood. For instance in the famous Douglass debates, the anti-abolitionists often used the argument, "would you like to have a negro woman for your wife; would you like to have your son marry a negro?" until Lincoln grew tired of it. He continued that the negro should not intermarry with the white, but he had a right to eat the bread which his own right hand created. As to the social consequences he answered the arguments of Douglass thus: "If Judge Douglass seems to have the apprehension that any of his family will marry with the negro, I'll stand by the laws of the state of Illinois and prevent it."

It was this same quality which gave answer to General McClellan. The latter was ever asking for troops but no victory coming, with the patience of the country at end, and Lincoln well nigh exhausted. The President then sent this famous message to McClellan: "If General McClellan isn't going to use the army of the Potomac, I'd like to borrow it for a little while."

His fourth attribute of greatness was his unselfishness and his moral integrity. In his official career the main issues were not the aggrandize-

ment of Lincoln. He desired to have the country saved not matter to whom the credit went. When a secretary would resign from office he would go to him and ask him to remain, saying to him that the country could not afford to lose him. He had no pride in himself or his achievements when the country was at stake. He refused to use his fellow men to run them. He had no desire to let the people get down and ride on them for his own purposes.

Referring to the present crisis Dean Brown said thus far this country has stood on its own high and pure motives. It has gone into the war, not with sordid passion for material gain, not to get rich, not in a spirit of vengeance, not for the purpose of imposing upon the German people any sort of government which the German people do not want. We are agreeable to any form of government which the German people wish, provided they keep it for home consumption. We are not willing that lawlessness shall go unbridled. It is our duty to see when we emerge from this world struggle that the league of peace shall be taken out of the hands of the world dreamers. We are more concerned about the moral quality of those who remain at home, that we will be good enough to take our place in setting the world right. May God help us to cast out insincerity. He concluded with the recitation of a stanza of Kipling's "Recessional."

The Cathedral Close

Once more I came to Sarum Close
With joy half memory, half desire,
And breathed the sunny wind that rose
And blew the shadows o'er the Spire,
And toss'd the lilac's scented plumes,
And sway'd the chestnut's thousand cones,
And fill'd my notsrils with perfumes,
And shaped the clouds in waifs and zones,
And wafted down the serious strain
Of Sarum bells. . . .

'Twas half my home, six years ago.
The six years had not alter'd it:
Red-brick and ashlar, long and low,
With dormers and with oriels lit.
Geraniums, lychnis, rose array'd
The windows, all wide open thrown.

—Coventry Patmore.

American Consecration Hymn

By Percy MacKaye

Music by Francis Macmillen

Dedicated by the author and the composer to President Woodrow Wilson in response to the Great Incentive of his own words:

"THE RIGHT IS MORE PRECIOUS THAN PEACE."

O thou, who long ago
Didst move the hearts of men
Their freedom's worth to know,
America!
Now move our hearts again
To rise for all men's right,
Go forth to fight for thee!

Not bound by earthly loam
Art thou, nor shelt'ring hill:
Thou art our spirits' home,
America!
Our home, that lures us still
To build beyond War's grave
And, where God's watch-fires gleam,
Go forth to save our dream.

O land, whose living soul
Hast led all tribes to seek
Their Godward star and goal,
America!
Now bid thy beacon speak
In fire, and let thy bright
Auroral stars, unfurled,
Go forth to light the world.

CHORUS REFRAIN

For right, more dear than peace,
For hope, that bears release
To slavish agonies,
Our swords are drawn;
And they shall rest no more
Till yonder blood-red seas
And hell-dark shore
Are white with dawn.

Adventurers

"They sit at home and they dream and dally,
Raking the embers of long-dead years;
But ye go down to the haunted valley
Light-hearted pioneers.
They have forgotten they ever were young,
They hear your songs as an unknown tongue;
But the Flame of God through your spirit stirs,
Adventurers—O Adventurers!"

The Ways

To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

—John Oxenham.

The War and After

There is no place of spiritual neutrality where the minister can escape from the present world war. We must take sides. The whole force of the Church in America should support the government in its tremendous effort in behalf of simple justice.

I think, however, that the fact that the pulpits of America did not thunder with prophetic denunciation of the crimes of the Germans may be easily accounted for. Crimes like the atrocities in Belgium and the sinking of the *Lusitania* were literally *unspeakable*. They called not for wrathful words, but for heroic and effective action. Since the course of action for our country has been determined, most ministers, like other good citizens, have been hard at work. They are performing the necessities of the hour.—*Samuel M. Crothers*.

I am hoping after the war for hearty and successful cooperation in good works among people whose opinions and practices in religion are different; in the machinery of industry, for a substitution of friendly co-operation for the present hostility between capital and labor; in politics, for an enlargement of the function of government to the end that public health may be better protected, the national education improved, international peace secured, and good will and mutual helpfulness among the nations increased.—*Charles W. Eliot*.

If after the war the church keeps on with the same old religion, there will be the same old hell on earth that religious leaders have been preparing for centuries, the full fruit of which we are gathering now.

The church must cease to sanction those principles of militaristic and atheistic nationalism by which the rulers of the earth have so long kept the world at war.

We must not wait till after the war. That may be too late. Is not now the accepted time?—*Washington Gladden*.

I am hoping to see the end of the dynastic state for that is the tap-root

of war. It rests on three necessary supports, which peace tends to weaken. They are force, intrigue, superstition—the army, the secret agent, and the state church. The dynastic state could not maintain itself without the menace, the inspiration, the hope, the fear, of foreign war. "Big business" does not create the war machine; it uses it when ready at its hand, and militarism could not long endure except as a branch of absolutism.—*David Starr Jordan*.

After the war I hope that our religion will make us willing to lay aside bitterness and to regard all God's creatures worthy of at least, humane consideration and treatment and that men and women professing to be followers of the lowly Nazarene will strive to be like him in all things, practical and spiritual.

After the war, politics in our country, I hope will be tempered with justice. Let us all work toward the coming of a better day and therefore a better country and better citizenship when this war is over.—*Mrs. Booker T. Washington*.

I can very readily tell you at least one or two of the changes toward which I am looking after the war is over; the first of which is a deeper spiritual awakening and a greater recognition of the fact that the government of one's life and the government of one's country cannot be wholly separated.

I think there will be a decided reformation in the churches after the war is over, and men and women ministers will realize that it is much more important to live right today and to thoroughly comprehend our obligation to each other now than to dwell upon the lives of Abraham, Jacob and Isaac.—*Dr. Anna Howard Shaw*.

The United States is just beginning to demonstrate its unexampled power and might. It is called upon to defend the liberty of the world, to preserve civilization and humanity. It is answering in a way to demonstrate that it is equal to the task in courage, in genius, in men, and in money.

From the Churches

ALAMEDA.—The Trustees of the Alameda church in a recent appeal to the apparently indifferent say: "We are asking you to *join with us* for your pleasure and profit, for we are enjoying our improved conditions and wish the circle of friends to be larger.

Church going is to a very great extent a matter of habit. The liberal Christian has no *fear* and does not attend Divine Worship altogether as a duty, but because he enjoys it and profits by so doing.

We ask you to make a mental resolve that in the coming year you will be with us, at least one Sunday in four. GET THE HABIT, and you will not regret it."

BERKELEY.—On February 3d and 10th Mr. Speight preached on Plato and Epictetus, who wrote great chapters in the Bible of the race upon the themes of man and God. On the third Sunday he commenced a course of sermons which will run through Lent: The Rational Use of Lent; The Penitence of the Strong; Revising our Standards of Righteousness; Loyalty to the Vision Splendid; with special sermons to follow on Passion Sunday, Palm Sunday, and Easter Sunday.

The Layman's League held a fine meeting on Feb. 8th.

The last speaker was Dr. E. M. Wilbur who has recently returned from a stay of several months in and near Boston. From his observations he gave a very interesting picture of war-time in the east where the intensity of feeling and activity is greatest. Visits to several of the training camps impressed him with the splendid appearance and bearing of the young men, women are knitting hurriedly and feverishly every day and everywhere, gardens replacing lawns, and everyone is urged on by the spirit of economy and sacrifice.

EUGENE.—The plastering and finishing of the inside of the new school room was more costly than had been anticipated but the Woman's Alliance do not know the meaning of the word failure

so they arranged for a chicken supper to raise what was lacking to meet the bill. The supper was held on February 21st and was quite a success. It was a long time since any similar affair had been held on the church premises and the ladies were gratified with the response to their invitation. About a hundred guests were present and the financial gain amounted to about forty dollars.

LOS ANGELES.—Really busy with the real business of helpfulness and brotherhood, is the message from our church and doubtless from all others. The children are demanding yarn for knitting, the young ladies are showing earnestness and resource, the young men are somewhere on war duty, the women are Red Crossing with all their might, the Men's Club is enthusiastically practical, the Young People's Religious Union keeps the altar fires burning, and the hard-worked minister is doing much more than "four-minute" takes.

Here are some items from the month's activities. The dining room and kitchen have been done over after the model of "Spotless Town," the repair fund being helped by a splendid dinner cooked by the young girls, which netted sixty dollars. These girls believe in serving the common human needs as well as those of the soldier, important as that is. Each one is pledged to make a baby's outfit for some poor mother, all by herself. The Men's Club is taking up some of the vital needs of the church at its weekly luncheon. This is a most helpful organization, and we all wonder why it never started before. At its last meeting it had as guest Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, and were strengthened by his wise words of counsel. The Mid-Week meetings have a large attendance, even at the last session on a very rainy evening. No wonder, with the topics presented—"Personal and National"; "Creation Accounts of Ancient Nations and in the Book of Nature"; "Has Man Risen or Fallen? and the Meaning in Terms of Today."

The Religious Union has a fine set of topics for its bi-monthly meetings, ad-

mirably presented, the general heading being "New Meaning to Old Movements." "The Growth of the Socialist Movement" will be followed by "The New Benevolence, Red Cross and Triangle"; "The New Fraternity—The Brotherhood of Nations."

From the pulpit have come rich messages on "He Came to Himself"; "Mistakes." Another one was "Learning from Our Enemies"; and a most energizing sermon from Rev. Lewis Wilson. It was good to get the New England point of view, so sane, so practical, not overlooking the giants in the way but putting it up to each man's conscience to do according to his ability, and to "hold fast the things that remain."

OAKLAND.—Sunday, February 10th, being Abraham Lincoln Day in the churches, the Rev. W. D. Simonds gave one of his interesting addresses, "Lincoln's Plain People of the Middle West." In the evening Col. John P. Irish spoke on "National Leaders in Lincoln's Day;" the Hon. Joseph R. Knowland on the "Statesmanship of Abraham Lincoln;" and Prof. Wm. D. Armes read Mary R. S. Andrews' touching episode in the life of Lincoln, "The Perfect Tribute," which was evidently unknown to the large and appreciative congregation, though the book has been through many editions.

February 17th a general exchange of pulpits was effected; the Rev. Francis J. Van Horn, of the First Congregational church, giving us an eloquent sermon regarding "Things Eternal," and our own minister delighting the Congregationalists with his inspired address. Unfortunately neither congregation was so large as usual.

February 24 the subject of the address was "Happy Hours with the Masters—My Debt to the Stage." This special Theatre Sermon was an endeavor to help to clearer thinking on the important question, "What Attitude Should the Church Hold Toward the Theatre?" Mr. Simonds spoke regarding his own personal experiences and opinions, and doubtless his sentiments were echoed by many of his listeners, though it is doubtful if any-

one else could have expressed them so eloquently.

The Card Party given by the Woman's Alliance on February 6th was most successful and enjoyable, and as the refreshments were kindly donated all the money taken was handed over to the church funds.

The Annual Meeting will take place on March 5th, preceded by a dinner at 6:30, served by the Woman's Alliance.

PALO ALTO.—In the absence of any authorized report it can be said that conditions are healthy and encouraging. An attendant writes: "We are doing better. Many fresh faces are to be seen in our congregation." Mr. Gilman's good sermons are generously quoted from by the local press—greatly extending the numbers reached. He is also strengthening the church by his pastoral work in the matter of calling, in which he is methodical and thorough, never indulging in the perfunctory performances that arouse suspicion instead of convincing of interest.

PORTLAND.—On the first Sunday of the month we had a most impressive and interesting service of dedication of our service flag with its 56 stars. On the following Sunday Mr. Eliot spoke on "The Turning Point in the War up to the Present." On the 17th the topic was "Bad Peace Habits and How to Break Them." On the last Sunday of the month we enjoyed a visit from Rev. Edgar M. Burke of Salem. Each Sunday morning the minister gives a ten-minute Sermon Talk. This month he spoke on "What Boys and Girls Can Do to Help the War," "The Man Without a Country," and "Memories of Edward Everett Hale. In the monthly calendar Mr. Eliot in referring to the topics for the month said:

"The war, the Christian interpretation of the war, the Christian spirit and Christian duty in the war—to these sovereign issues we must come back continuously and incessantly. This country is only beginning to arouse to a sufficient sense of the cause at stake and the price that must be paid, now and later."

SAN JOSE.—February, being a short month, seems to have been somewhat crowded with good things, including work, which is good for us all. Nearly all the Alliance members are workers in the Women's Mobilized Army, and did valiant service in the Thrift Stamp drive. The results were gratifyingly good, and show what "team work" and enthusiasm can accomplish. A "dollar" social, at which members were to tell how the dollar was earned, was productive of many new ways of money making, as well as of much laughter at the "explaining how" it was done. Twenty-five dollars were added to the Alliance fund by this method.

A Colonial supper was also given by the Alliance on Washington's birthday, a short program and general social time following.

Mr. Shrout has given us able and timely talks. The topics were: "The God of Things as They Are," "Is There a Growing Indifference to Religion?" "Faith in One's Faith," and a splendid patriotic program, with an address on "Washington and Lincoln," was featured on the 17th.

Mr. C. S. Allen continues his talk on "The Old Testament in the Light of Today," using Prof. Bade's book as a background for his study, and Mr. Shrout conducts a weekly study class, which is open to any person interested, and is well attended.

SAN FRANCISCO—Mr. Dutton's topics for February were "The Church and the World Crisis," "The Law of Spiritual Returns," "America: Vision, Message, Obligation," and "What is the Spiritual Life?" The sermons have been of high character and all distinctly constructive and helpful. Without prejudice to the others, the second sermon, a strong amplification of the truth that what we sow we shall also reap, was very greatly appreciated. We get what we give, and the world is what we make it.

The patriotic exercises on Feb. 17th were exceedingly impressive, and the church was well filled to enjoy them. In the first part of the service the Sunday school participated, marching in

and occupying the front center streets. Their singing and responses were excellent. After the Scripture reading and prayer the organ response passed into a stirring march, and five boys in khaki marched down the center aisle bearing in correct military style the beautiful silk flag presented to the church at the annual meeting. It was planted at the left of the pulpit, in front of the baptismal font. Mr. Dutton in his dedicatory remarks was most happy and there was a thrill of high patriotic feeling, deep and reverent in all the service. At the left of the pulpit hung the handsome service flag with its 33 stars, the most of which represent commissioned officers in various branches of the service. The music was exceedingly spirited and impressive, especially the fine Hymn of Consecration, the words of which are on another page. It was a beautiful occasion and gained in fervor from the presence of parents and friends of many of those who have gone out to venture all in service for their country.

The Society for Christian Work met on Feb. 11th and was addressed by Mr. Adams on the matter of the Thrift Stamps. On February 25th Miss Charlotte P. Ebbets, Director of Home Economics for California, spoke on "Looking at Food from a New Standpoint."

On Feb. 4th the Channing Auxiliary held its annual meeting. Miss Emily I. Wade was elected president. Mr. Sidney Coryn gave a Survey of Current War Events. The Art Section on Feb. 14th was addressed by Mrs. Bertha Lum on "Japanese Prints." The Drama Section on Feb. 12th enjoyed interpretative readings from "Candida," and on Feb. 26th from "She Stoops to Conquer."

The Men's Club on Feb. 28th was addressed by men of the highest standing on two subjects of great present importance, "Vivisection," and the "Red Plague."

SEATTLE UNIVERSITY UNITARIAN.—The war work engages much of the energy once given to the church; but far more it has created new methods of energy in the time of the nation's

need, which reacts upon the church in new and more devoted ways.

The University of Washington has been transformed in many of its processes to make the work of teachers and students more efficient for public service, a large part of which is directed by members from our church.

The work for completing the basement of the chapel giving a large assembly room for the Sunday school, the purposes of the Woman's Alliance and the social needs of the church has been begun and will go forward to an early ending.

A most delightful meeting of the Woman's Alliance was held on January 16 on which occasion Mr. Edward J. Harding read a paper on "Woman in the English Poets."

The Red Cross Auxiliary has an all day session in the chapel every Monday.

STOCKTON.—Our fortnightly dances, which began in December, are proving so enjoyable that it has been decided to continue them through March and April. These dances are not an end, but just a means to an end, to broaden and extend our social influence. Not only those friends from outside our circle, but even our own church family, have become better acquainted through these gatherings.

Since Christmas the Alliance has held its business meetings followed by a social hour on the first Thursday of the month, devoting the remaining Thursdays to sewing and the making of surgical dressings at Red Cross headquarters.

The Rev. Mr. Heeb has been appointed a member of the Home Service Committee of the Red Cross of San Joaquin County and has seen to it that the Social Service tracts, published by the A. U. A., were placed within reach of all.

Our Sunday school grows most encouragingly, the work of the children being second only to their loyalty to "Unity" Sunday school.

Mr. Heeb is planning a gymnasium class to occupy the older boys until boating time shall come again.

Sparks

"Sweet are the uses of adversity," quoth Shakespeare. The use of sweets may cause adversity, warns our Hoover. He who chews little chooses well.

An elderly farmer hitched his team to a telegraph post. "Here," exclaimed the policeman, "you can't hitch there!" "Can't hitch!" shouted the irate farmer. "Well, why have you a sign up, 'Fine for Hitching'?"—*Presbyterian Standard*.

Going the rounds: "Here's a nickel for you, my man," she said to a frayed and ragged-looking individual who stood under the porch with extended hand. "I'm not giving it to you for charity's shake, but merely because it pleases me." "Thankee, but couldn't you make it a quarter and enjoy yourself thoroughly, ma'am?"

On a birthday anniversary Senator Hoar wrote to William M. Evarts and congratulated him on his length of years. In his reply the aged lawyer said it brought to his mind an old lady in New England who had occasion to write to a friend about the matter of trifling importance, and when she reached the end of the thirteenth page awakened to the fact that she had been rather diffuse, and added, "Please excuse my longevity."—*Boston Journal*.

Under a "sketchy little thing" exhibited by Jones there hangs a printed card which bears the words: "Do not touch with canes or umbrellas." An appreciative small boy added the following postscript: "Take an ax."

Mark Twain, so the story goes, was walking on Hannibal Street when he met a woman with her youthful family. "So this is the little girl, eh?" Mark said to her as she displayed her children. "And this sturdy little urchin in the bib belongs, I suppose to the contrary sex." "Yessah," the woman replied; "yessah, dat's a girl, too."

"Is my son geting well-grounded in the classics?" asked the millionaire. "I would put it even stronger than that," replied the private tutor. "I may say that he is actually stranded on them."—*Boston Transcript*.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This, to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Sunshine of God

[A Toast at the 27th Annual Dinner of the Country
Club of Marin County, San Francisco, 1918.]

John, roll the balls from their leather den;
We'll shake for choice—North End to Glen.
We'll shake for choice from the snikey swamp
To the wave-lashed coast where the madcaps romp;
For my thoughts are sweet in the firelight's glow,
And what do I care how the chances go?
North End or South the mead' larks call,
And the sunshine of God is over it all.

'Tis a glad world, pals, as we ride the trail;
A good world, pals, as we mark the quail;
A dear world, pals, with its grass and flower,
A sweet world, pals, in this evening hour.
A world, when the madness of War shall cease,
Worth all the bloodshed that brings it Peace.
Northward and Southward they answer the call
While the sunshine of God is over us all!

Drink to the man with his heart in the fight!
Pledge all that you are to the world tonight!
By the mothers who bore us, the wives of our heart,
There is duty before us, each man has his part,
At last the clear banner of truth is unfurled:
At stake is the Soul of the civilized world!
East lads and West lads they answer the call.
May the Sunshine of God guard over them all!

—Charles Stetson Wheeler.

PACIFIC COAST UNITARIAN ACTIVITIES.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

Editorial

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The American who indulges in pride in having been born on its hospitable shores may be building on insecure foundation. It depends on how he was born and what he has become since he was born. If his inheritance and his training have brought forth a snob or a sneak he is disqualified or unqualified. To really be an American one must first be a man, and then he must be in sympathy with the American idea. He must be an American in principle, and so it sometimes happens that the foreign-born who thinks and feels and works his way to the fundamental faith in true democracy is more truly American than the undeserving ingrate who happens to be born in a country he does not appreciate.

The accident of birth gives no royal right. The man who is born again—born of the spirit—is he who truly inherits.

This was forcibly illustrated at a late luncheon of the Commonwealth Club of San Francisco, at which Professor Henry Morse Stephens, of the University of California spoke on "The Impressions of a Recent Citizen." Born in England, a graduate of Oxford, he was induced to come to America early in the century to teach history for a year at Cornell. He had no thought of staying longer and came with a dozen books and a dress suit. Being persuaded to prolong his visit he sent for more clothes and the rest of his books. After a few years he came to California, but still expected to return to his Alma Mater, which he has never ceased to love. When he had lived in America a dozen

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years or more he was asked to return to Oxford to an enviable place that had represented the height of his ambition, but to his surprise found that he could not go. He had become an American, and also a Californian. His place was here, and he could not contemplate life elsewhere. He took out his papers but was leisurely about completing his naturalization and so when his new country entered the war he found himself still an alien citizen, with no right to speak freely. He had therefore been bottled up and held his peace. But now he was admitted to citizenship and was uncorked and at liberty to explode, and proposed to do it.

He then expressed himself unreservedly as to the significance of the war, speaking from the standpoint of a man who has spent his life in the study and teaching of history. To him the world-struggle was not a war between nations but a war between two opposing ideals of life—two great conceptions of government and the methods and aims of National life and international relations. One idea exalts authority and power. It crushes the weak, is unsparing of suffering, is without sympathy or kindness, it seeks its ends without consideration of humanity, and is brutally efficient. This is the autocratic idea. The other idea cherishes and protects the weak, it cares for those who suffer and ministers to the afflicted. It is the Christian idea, the American idea, the democratic idea.

Beneath all other differences and causes this division is fundamental. The issue to be decided is concerned with the great principles of democracy represented by the United States of America. It is the right hand or the left. There is no middle ground.

This high conception was maintained throughout an address of deep feeling

and earnest eloquence that brought the large audience to its feet in long-continued applause, almost embarrassing to one not unacquainted with warm expressions of approval.

The transforming power of a great war is indicated in many encouraging ways and not the least is the expression of the thought of God and of religion on the part of men who have heretofore left unsaid what they believed or felt. The writers of books are no longer content to deal with surface emotions, they must search their hearts and write of the deeper things of life. The English novelist J. C. Snaith in a suggestive novel "The Coming," introduced a character strongly parallel with Jesus—a carpenter, a mystic, an itinerant preacher who goes about doing good, and even heals the sick by means that seem miraculous to those who do not realize the power of the spirit. He is harshly judged by the vicar, a good but hard man, who can see nothing but blasphemy in his words and feels that he must apprehend him as insane or a pro-German enemy of society. He succeeds in persuading two practitioners to certify him as of unsound mind and a menace to the community, and he submits to arrest and is confined in an asylum, which he incidentally uplifts by his lofty and stimulating spirit. A local magistrate back from the war with a wound that seems fatal is brought to health through belief in him, and is so moved by a play he writes in captivity that he submits it to a manager. The censor forbids its production but an American-Jewish producer of plays is greatly impressed by it and accepts it for the United States.

He voices the author's conclusions: "People ask what is wrong with Christianity. Its great flaw to my mind

is that it asks too much; it is sublime but it isn't quite a working proposition. We won't go into a tremendous argument, but there isn't the slightest doubt that in its present form it doesn't touch the crowd. It needs simplifying, modifying, humanizing, before it can get right home to the man in the street. A lot of old lumber and obsolete formulas will have to find their way to the scrap-heap. The great truths can still be there, but the religion of the future has got to think more of this world and less of the next, and I'm by no means sure that the mind which conceived the idea of the "Kingdom of Something Else" is not going to meet the deepest need of mankind at the present time."

In explanation of what the new play does and is he says, "It restates the central truths of Christianity and presents them in a clearer, fuller, more universal light." It was wonderfully received and soon fifty companies were playing it in America, and it was translated into many languages and played everywhere.

"The people who saw and heard 'A Play Without a Name' were able to fulfill Meyer's prediction. A great world religion had found a miraculous birth in the theatre. By the wave of an enchanted wand the stage had become an inspired teacher who received the sanction of the few, and met the need of the many. The message it had to deliver was simple as truth itself, yet the divine charm of its setting forth haunted even the smallest soul with a magic glimpse of the Kingdom of the Something Else. The play's appeal was so remarkable that many who saw it simply lived for the time when they could see it again. It was a draught from the waters of Helicon; and, for them who drank of the Pierian Spring, arose enchanted vision of what the world might

be if love and fellowship, works and faith, were allowed to remake it."

One of the conspicuous needs of the day for a religious body that would do its part is to clearly understand its own position and then to make it clear to others that they may add power if convinced that they are in accord. Unitarians suffer from the indefiniteness that must largely exist when credal statements are absent and when wide latitude is given to individual conviction. There is gain as well as loss in this when it is understood and balanced, but the loss is unduly extended when negations are over-emphasized, and liberated liberals are more impressed with what they no longer believe than in the faith that remains. There is nothing strength-giving in denial, and to escape is of doubtful advantage unless we are really better off in the place we escape to.

Freedom is gain, in that we are at liberty and can go wherever the spirit calls and wisdom directs, but if we do not go it is of no benefit. When we are free we are in greater danger if we think we can be free from obligation. We can do little to add force to our efforts if we do not feel convinced that our position is tenable and also that it is so true and so important that it is well worth working for.

When some one, raised on the supposition that what one believes is the matter of utmost importance, glibly asks the question: What do Unitarians believe? we are not able to answer. We hesitate to clear the way by explaining that we consider the matter of belief secondary, for fear it may be thought to imply that we think it makes no difference what we believe, or that belief is unimportant—for we feel that

it is important. But we do not regard it as vital in the sense that we are saved by believing any one thing, or damned for failing to believe. It is hard to convince the ignorant and unsympathetic that the Unitarian position is pre-eminently an attitude toward truth and life. We owe Rev. Geo. H. Badger a debt of gratitude for his discriminating little, "Who Are These Unitarians?" (Publication 288). He says at the outset:

"I am to tell not so much what these people who belong to Unitarian churches believe, as what sort of people these are who believe the things the Unitarian churches stand for. * * *

"It's a matter of personal equation, I insist. We are dealing not so much with a quality of theology as with a quality of mind and character. For let it never be forgotten that the Unitarian faith is not so much a body of doctrine as an attitude of soul, a temper of mind, a spirit of life. In the first place 'these Unitarians' are people who temperamentally have the habit of facing the universe squarely and asking straight questions. * * *

"Here is the beginning of the liberal's frame of mind. He dares to bring to the issues of religion the same courage of scrutiny, the same insistence on reasonable evidence, that he brings to issues of science, of history, of economics. He takes it for granted that the universe he lives in is a reasonable universe,—*all the way through!*—and that therefore Reason's way of meeting the great problems of the meaning of the universe is the safe and honest way.

"The result of this attitude of mind in religion brings the Unitarian people to a substantial agreement as to certain definite theological faiths. They have indeed no *creeds*,—believing that a man's truth-loyalty should be to his own

conscience, and not to some outside authority,—and the things they agree upon are simply the common product of a method of free inquiry. * * *

"It is not enough to believe that the liberal faith is true; one must believe that it is *tremendously important because true*,—to make the real liberal in religion. * * *

"For more and more there grows upon 'our sort' of liberals the sense of the wonderful growth of the *positive side* of faith's rational achievement. * * *

"These Unitarians' are not concerned most of all in the business of multiplying the number of people 'who think their way' in religion. That is a small part of it. They are mightily concerned with the very *triumph of religion itself*."

We have no apology for using quotations so freely. We hope it may result in many requests for the free tract referred to.

It is some satisfaction to feel that while military science has enormously increased destruction, medical science and military hygiene have made great strides in alleviation. In the Napoleonic wars, the deaths of soldiers from disease were ninety-seven per cent, and the deaths on the battlefield only three per cent. In the South African war sixty-seven per cent of the deaths in the army were due to disease; while in the present war the percentage has been less than four. In the South African war eight thousand Englishmen died of typhoid; but in the present war only two thousand men have been even attacked by it. This, in proportion to the relative magnitudes of the two armies is a hundred and sixty times less than the proportion in the South African war. Tetanus (lock-jaw) is prac-

tically conquered,—less than one tenth of one per cent being attacked, with no deaths when treatment is available.

The directors of the Pacific Coast Conference have fixed the date of the conference for this year at May 8th, 9th and 10th and the place will be Berkeley.

Last year it was omitted by reason of pre-occupation and absorption in the war. We may not be less occupied this year, but all seem to be impressed with the feeling that while all we can do for the prosecution of the war must be done, what we can also do for the church must not be left undone. Religion is among the essentials and the opportunity presented with the soul-stirring struggle and its significance to National and International life, must be unfalteringly met. Just how many can come from afar we cannot at this time foretell, but we must prepare the feast and hope for the best.

If any have overlooked the obligation or still procrastinate, we urge *immediate action* on the A. U. A. appeal.

Last year the Association aided fifteen churches on the Pacific Coast. Let every church express its appreciation by doing what it can. This year its opportunity is greater than ever. The churches need strong support, the camps are not to be neglected. We must sustain a forward movement.

Send direct to Henry M. Williams, Treasurer, 25 Beacon St., Boston, before May 1st.

C. A. M.

Notice is given that Rev. James Covington Coleman, formerly of the Methodist Episcopal fellowship, has applied for fellowship in the Unitarian ministry.

EARL M. WILBUR,

CHAS. A. MURDOCK,

HAROLD E. B. SPEIGHT,

Sub-committee for the Pacific States.

Notes

Rev. U. G. B. Pierce, D. D., of Washington, has accepted the invitation to be the preacher at Leland Stanford University from April 28th to May 12th inclusive. During April he will visit our churches as follows: Colorado Springs April 5th, Denver 7th, Salt Lake City 10th, Redlands 14th, Los Angeles 16th, Long Beach 18th, Santa Ana 19, San Diego 21, Santa Barbara 23d.

Under the auspices of the Unitarian church of Stockton, Professor William Herbert Carruth, head of the English department of Stanford university, spoke at the Philomathean clubhouse on the evening of March 8th. His topic was "Poetry and War," a subject which he is well qualified to present in its most interesting aspect. He has written several war poems.

Mr. Marshall C. Kelley a lonely resident of San Dimas died on Feb. 21st leaving an estate of \$30,000. The will directs that it be turned into cash. One-twelfth was bequeathed equally to the Church of the New Jerusalem of Los Angeles, the First Unitarian Society of Pomona, the Y. M. C. A. of Los Angeles, for use in San Dimas and the Rescue Mission of Los Angeles. Relatives will receive the residue.

A very pleasant reception to Miss Lucy Lowell was held in the Long Beach chapel on March 16th. The President of the Long Beach Woman's Alliance, Miss Katherine E. Kauffman, presided. The meeting opened by the singing of "All Hail to Truth." The chief feature of the occasion was the address given by Miss Lowell. By her vivid description she took her hearers to Boston and introduced them to headquarters at 25 Beacon street. News from New England and the Southern Atlantic States made the audience realize that they were sisters of the twenty-one thousand other members in the United States and Canada. Miss Lowell invited questions and replied with interesting information. On the 13th Miss Lowell was entertained at luncheon by the Los Angeles Alliance.

Miss Lowell on March 18th was entertained by the Woman's Alliance at Redlands. Dr. Abby Fox Rooney of Los Angeles introduced her and others joined in a discussion which followed her interesting address.

Unitarians cannot complain of treatment in the matter of chaplain appointments. By their registered numerical strength they are entitled to about a fourth of one chaplain, while they have at least four. Major Rice at Camp Fremont is a fine soldierly specimen—a former minister but vigorous, manly and wholesome.

On the afternoon of March 16th an informal reception was given by the women of the Salt Lake church in honor of Rev. and Mrs. Lewis G. Wilson of Boston. It was held at the home of Mrs. John F. Cowan and was a pleasant occasion. On Sunday the 17th Mr. Wilson preached twice at the First Congregational church, speaking on the Unitarian church—its aims and work.

"Why I became a Liberal" was the subject of a sermon by Charles Mundell of Berkeley at the Unitarian church of Richmond on March 3d. Mundell was for several years famous throughout the South as the "Boy Evangelist." He attended college in Texas and at the age of 15 preached his first sermon. But, inspired by the example of Billy Sunday, who was his boyish ideal, he soon began evangelistic work. His success was remarkable—but even as he preached "hell-fire"; even as he denounced heretics like Bob Ingersoll and all Unitarians, a certain inherent sense of justice drove him to examine for himself the arguments of those whom he condemned.

As he read, in spite of his abhorrence of the new heresy, the old beliefs slowly fell away. At last the climax came when he wrote for himself an answer to his own sermon on hell and found the answer more satisfying both to reason and spirit. So he came to Berkeley and enrolled as a student in the Pacific Unitarian School for the Ministry.

"You can tell the world that there are 21,000 Unitarian women in the United States who are doing their utmost and will give their all toward defeating the Kaiser."

This was the declaration at Los Angeles on March 13th of Miss Lucy Lowell of Boston, president of the National Alliance of Unitarian Women, in referring to the members of the organization.

On March 26th Miss Lowell reached Fresno and was entertained at luncheon at the Hotel Fresno. Later an adjournment was made to the church parlors where the installation of officers was featured. A report of the general headquarters was given by Miss Lowell, and later tea was served. A large number of members from adjacent towns attended the meeting.

On Saturday, March 30th, Miss Lowell reached Santa Cruz and was entertained by the ladies of the Alliance. Of course she was shown the special pride of the tidy coast city—the Big Trees, and later in the day there was a supper and social at Hackley Hall. After completing her visit in California she goes North.

The Seattle man who took umbrage at the ornamental gate entrance to the Seattle University church, and brought suit for an injunction has failed to suppress it. The trial court dismissed the suit and the supreme court affirmed the decision.

A London minister in a late sermon on "Modern Religious Evils—Unitarianism," drew out a kindly vindication from Rev. G. Randall Jones of Pendleton, who said: "If Unitarianism had been an utterly evil thing, it would not have inspired men to go to the stake rather than denounce it. It is this faith, sealed by the blood of martyrs, that we modern Unitarians have inherited. Men may call it a modern religious evil. Yet thousands of noble souls today, striving to live straight and true, owe to the sect called Unitarian the inspiration which comes to them to do and to be their best. These know that Unitarianism is no evil thing."

It is estimated that 7,000,000 American citizens will pay income taxes this year—a great increase from the few hundred thousand heretofore paying such taxes. The work of estimating and collecting taxes from such a great number of citizens is one of great magnitude, and that it should be done fairly and without friction is an achievement worth much effort.

The Vaterland, one of the German interned ships and the largest ship afloat, is now in the United States service renamed the Leviathan. Americans are able to operate this ship at a higher rate of speed than the Germans were able to do and do this with 200 tons of coal less a day. The Leviathan has one American captain in place of five German captains of the Vaterland, and one American chief engineer instead of a chief engineer and five assistants that German efficiency required.

On March 10th Rev. Wm. Day Simonds of Oakland and Rev. Charles Pease of Sacramento exchanged pulpits to the mutual satisfaction of all concerned. Mr. Simonds preached on "Keeping Step with God." The printed report concluded:

"How we have all ceased to talk about 'success' and now are longing, to the last man of us, to be of some real 'service.' In this new spirit of sacrifice and service there is large hope for the future.

"Best of all, I declare not that there is coming, but that we already hear the upward calling of God in the new spirit manifest in the realm of religion.

"Only a little while ago, a very little while, we of the church were debating small questions in a small way to small issues. We were much interested in our various 'isms.' We even tried men for heresy in the dark days before the war. Now we would not know a heretic if we saw one, unless Billy Sunday was along to point him out. Our volumes of speculative theology lie unread on our shelves. Doctrines and dogmas no longer appeal. We are seeking the 'deep down' things of thought and life. Is there any God who cares for man,

and who is able to guide the world out of this Gethsemane of woe? What other foundation is there for civilization but Jesus' teaching of righteousness and brotherhood? Can there be any possible basis for a lasting world peace other than the spirit and teaching of the Sermon on the Mount?" Upon our answer to these questions the rebuilding of civilization depends, and we refuse longer to quarrel over lesser matters.

The upward calling of God to the leaders of the church is just this: 'Simplify your creeds, unite your forces, and apply to the problems of human life the statesmanship of Jesus Christ.' "

Rev. Mr. Pease preached on "Democracy," and his discourse, in matter and in manner was warmly appreciated by the Oakland congregation.

"The Call for Great and Wise Leadership" was the subject of the sermon by Rev. J. D. O. Powers at Boylston Avenue Seattle Unitarian Church on March 3d. He said in part:

We Americans are not welded and fused together as yet into one great people, moved by a common impulse to a great and wonderful purpose, the fulfilling of the will of God in the world. We need a great leader to vision this welding, this fusing into one people, with one great purpose.

One of two courses lies open to the world. Either make the mass of humanity serfs and slaves, like the German race, obeying absolutely one master, who reigns by divine right, to be used for any purpose he may dictate; or make mankind a great and true democracy, with every man, woman and child educated and trained to the highest and noblest possibilities latent, with ample room to move and live and unfold, with visions and ideals so lofty and so great that in hours of danger all will move as one to a common goal.

Shall not Seattle do its part in furthering this great ideal of citizenship and leadership till the world once more is free? We have the faith that it will justify its greatness and its strategic importance in the years to come.

Contributed Quoting Scripture

EDITOR PACIFIC UNITARIAN:—We all know the difference between a fault-finder and a critic. As a rule a fault-finder is an unmitigated nuisance. He is on a par with Job's boils—sent to try other people's patience. It is difficult to find any other reason for his existence. Realizing this I have no desire to appear in the role of a fault-finder. But I have a criticism to offer, if you will kindly permit me to do so.

Quoting the Bible for the purpose of propping one's theories is a practice that has ever been in bad odor among us. It is a notorious fact that it takes only a moderate amount of skill to make almost anything imaginable look respectable by such means. Nor is this a modern discovery. An eminent Church Father in the early part of the third century, Tertullian by name, declared even in his day that the usual appeal to Scripture had no other effect than to upset the stomach or the brain.

Nevertheless there is much to be said in favor of quoting Scripture, provided it is honestly and conscientiously done. But when it is done for the sole purpose of bolstering some favorite notion it cannot be too strongly condemned. It is then deceit pure and simple. There are no two opinions about that among honest and truth-loving people.

But when one quotes, for example, a saying of Jesus and not only separates it from the context, and that for a purpose, but deliberately changes the wording thereof so as to make it stand for something entirely different from what was evidently in the mind of the author, what shall we say then? I refer to a quotation in an article by one of your correspondents in the March number of the *Pacific Unitarian*, page 65: "Jesus says: 'Know ye not that I am able to call twelve legions of angels to do my fighting for me?'" It would be interesting to know how many of your readers verified that quotation. Apart from the ministers who, as a rule, have a concordance to which they may flee for refuge when a bomb like this is falling,

there are precious few who would locate that saying if they tried, which is very doubtful. The result is that it passes for a genuine article. The impression is made, and the mischief is done. We have such reverence for the printed page that the "I see by the papers" almost invariably passes for the final court of appeal.

Let the reader now turn to Matthew 26:52, 53, and compare what he finds there with the quotation as given above, and then judge for himself. Let him not hesitate to make this comparison even if it should be necessary to borrow his neighbor's Bible for that purpose. It is worth the trouble. Moral: Quoting Scripture does not seem to be a Unitarian accomplishment, and it should be done cautiously and sparingly.

Sincerely,

FRANCIS WATRY.

Flowers for the Altar—The Problem Solved

By Christopher Ruess.

Today I worshiped in the morning at the largest Baptist church in Connecticut, "the church of a thousand welcomes," Calvary Baptist Church, Rev. James McGee, in New Haven, the City of Elms, and the City of Yale.

My heart was touched and my eyes moistened as I read on the calendar, "The flowers today are in loving memory of Mrs. A. W. Walker." I thought how glad on the anniversary of our little daughter Christella, my wife and I should be to place the flowers on the altar "in loving memory of Christella." This is almost as beautiful a custom as the Synagogue's prayer in memory of the dead, when all who miss their loved ones rise in their places and join in the beautiful memorial words.

Is not this practice, which, for aught I know, may be common to many churches, a solution, both as to expense and significance and devotedness, of this problem for many of our Unitarian churches? It puts heart and love into what otherwise is merely, or mostly, a matter of aesthetics.

The Happy Warrior

Rev. Clarence Reed.

"The Happy Warrior" is the subject of one of the greatest paintings of George F. Watts. It is a representation of a soldier who is in the thickest of the fight and has just been mortally wounded. As he falls backward he seems to be falling into the arms of one of God's angels. Dying he beholds a vision of the ideal for which he has been fighting in the form of a woman more beautiful than any person he had ever seen on earth, who kisses him upon the forehead and welcomes him to the life eternal.

Why is this dying soldier called happy? Look upon his face in the picture and there will be seen on it a wonderful expression of peace and joy. What may seem to some observers as failure is a great victory. The supreme reward of a hero is the consciousness of having performed his duty. The body of this soldier may rest in an unmarked grave, but by his heroic death he becomes immortal. George Herbert has expressed the thought of the picture in the words:

"Fear not; for all may have,
If they dare try, a glorious life or grave."

There is an element of risk that every person must take if he is loyal to his vision of the ideal. In order for the great victory to be won, many must suffer and die. Every soldier is not privileged to wear the badge of victory. The great hero is the man who performs his duty in the face of almost hopeless odds because of his love of liberty. Mazzini has clearly expressed this idea: "War, like death, is sacred; but only when, like death, it opens the gates to a holier life, to a higher ideal."

From day to day the casualty lists are being published in the newspapers and as summer approaches these lists will undoubtedly grow longer. While the large majority of our soldiers will return to resume their work, a number will give their lives for the great cause.

These are days when men cannot avoid looking the problem of death in the face. Many are the questions that are being asked: "What is the meaning

of death?" "Will the sacrifice of so many young lives be in vain?" "What good is coming out of all this suffering?"

Life at its best is a mystery, and every man must at times wrestle alone with his destiny. Death also comes veiled in mystery. Maeterlinck has expressed a great truth in his book "Our Eternity:" "The measure of man's greatness is the greatness of the mysteries which he cultivates or on which he dwells."

The great need of today is to define life in larger terms. The life that now is and that which is to come are one, even though the conditions under which they are lived are different. The eternal life is not separate and apart from this life, but is part of the life here and now. Emerson asks the vital question of life: "What is the use of eternal life to a man who cannot use half an hour of this life well?"

The eternal life is not a material condition to be attained at some time in the future, but it is a spiritual attitude of mind that may be realized at the present moment through devotion to ideals of worth.

He, who by an act of will consecrates his life to the realization of freedom, justice, and truth, in so doing enters into life eternal. The soldier in the American army may be said to die but he lives forever through giving his life for freedom and democracy. There is no act of heroic self-sacrifice which is in vain. Every brave deed enters into the life of mankind and continues there forever more.

Life at its best is not like a temple, but is an open road on which man may journey. Life is a glorious adventure, a risking of all for the ideal, and a consecration of all to the highest.

The God we worship is not high in the heavens surrounded by a host of angels and saints singing his praises. Our God is here on earth, and is best to be known through taking part in the present great struggle for freedom and democracy. As Dr. Grenfell says: "Most of us find God if at all, in the experiences of every day life."

The monument erected to the memory of the young sculptor Martin Milmore in the Forest Hills Cemetery of Boston is one of the best interpretations of the meaning of death. This great work by Daniel C. French is called "Death Staying the Hand of the Sculptor."

The mystery associated with death is expressed in this work of sculpture. Why should the young sculptor be taken away at the beginning of what promised to be a brilliant career? Why has death come to him unbidden? The young man looks upon the appearance of Death with astonishment. He is only beginning his work, and he is in love with life.

The folds of the drapery around the form of Death answer these questions by affirming that it is impossible for man to fully understand the meaning of death. He can only ask, "Why." This element of mystery is also to be seen in the young sculptor as he works on a representation of the Sphinx in bronze. The mysteries associated with death are no greater than those connected with life. In life even at the best we see only the beginning of the road. The great highway seems to be endless.

French chiseled death in this sculpture as a most beautiful woman. Her beauty recalls the words that Shelley uttered in regard to the Protestant Cemetery at Rome: "It was so beautiful, it almost made him fall in love with death." Death has come to lead the young sculptor to another world. She takes hold of his hand with great delicacy. She seems to love the young man, and for her to harm him would be impossible. As a lover she has come to take him to a more beautiful place. She also seems as a mother who is walking home with her son. She does not take the chisel out of his hand, because in the realm toward which they are journeying there are greater opportunities than in this life. She carries in one hand some lotus flowers which bring to mind the legend that a person always wishes to return to the land where the lotus flowers bloom.

While the element of mystery is very marked in this sculpture, it also ex-

presses the thought that it is natural for man to hope for an eternal life. It transfigures the universal longing that death may be only an incident in life and not the end of all.

Is it any more wonderful that there is eternal life for man, than the fact that he exists here and now? This hope in an eternal life seems today no more marvelous than that the hills and valleys that were so seared and brown last fall are now radiantly beautiful with wild flowers.

Death is like a turning in the road, a passing from one room into another room, a night between two days, the completion of one piece of work and the beginning of another task, or as the planting of a bulb in the ground. Victor Hugo compares death to a branch of a tree on which a bird is perched. The bird is singing and feels the branch giving way beneath it. It does not stop its song, because it realizes that it possesses wings with which to fly.

It is the quality of life that counts. Doctor Carruth has embodied this thought of life and death in the last verse of "Each in His Own Tongue" which is one of the greatest of modern poems:

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God."

Daisies

At evening when I go to bed
I see the stars shine overhead;
They are the little daisies white
That dot the meadow of the Night.

And often while I'm dreaming so,
Across the sky the Moon will go;
It is a lady, sweet and fair,
Who comes to gather daisies there.

For when at morning I arise,
There's not a star left in the skies;
She's picked them all and dropped them down
Into the meadows of the down.

—Frank Dempster Sherman.

"The world needs men who dare to do right, not men who fear to do wrong."

“Peter Sat by the Fire Warming Himself”

Rev. Benjamin A. Goodridge.

[The Atlantic Monthly for February published an article from a somewhat rabid minister of Troy, N. Y., a Mr. O'Dell, who reflected severely on his brother ministers who were “scrupulously neutral, benignly dumb” during the twenty-two months of the war before we took part. The *Christian Register* printed an interesting symposium of how the article was viewed by various ministers, in and out of our body, and the *Morning Press* of Santa Barbara publishes in full Rev. B. A. Goodridge's sermon of March 10th, which gives his views. They are so judicious and so well put that limited space alone deters copying in full, but extracts will suffice.]

Mr. Odell writes to the editor of the *Atlantic* that “his heart has been waxing hot within him, and that the article which he submits is “a volcanic eruption.”

The phrase describes it very well. There is a great deal of noise and steam and considerable mud. We are not always sure what causes volcanic eruptions, but we know that they are generally the result of something that has gone wrong *inside* the volcano rather than with conditions in the country round about. And that is what has taken place here. The cause of this outburst seems to be mainly subjective. It is founded upon Mr. Odell's feelings rather than any body of facts which he has been at pains to gather.

There is no particular answer that needs to be made to a volcanic eruption. The thing to do is to get away from the neighborhood of it until it ceases “to erupt,” and then go back about your ordinary business. But it may be as well to say for the benefit of any who may have been unduly impressed by these mutterings and rumblings that none of the accusations which Mr. Odell makes against the church and its ministers in America are true. The ministers have not been neutral in spirit, nor have they been silent regarding the

infamies of which the Central Powers have been guilty in beginning and carrying on this war. If they did not feel the way Mr. Odell does concerning the right time for America to enter the war, it does not follow that this was due to a minus of right feeling. It may have been due to a plus of good sense.

Mr. Odell puts the blame for the war on the Higher Criticism of the Bible and Anti-Supernaturalism. He says:

“By the time an American has followed through a course of training under these German theologies and philosophers, he has not enough of the supernatural left to run a tin toy, let alone a universe.”

Why, what is Mr. Odell thinking about? It is the very home of supernaturalism. Has any ruler on earth ever had such an intimacy with the Almighty as the kaiser has with his Gott? It was only a day or two ago that the kaiser said concerning the peace that Germany has just signed with Russia—one hand on the pen, the other on Russia's throat: “This permits us to live again one of those grand moments in which we can reverently admire God's hand in history.” And this is a fair sample of the sickeningly pious speeches he is all the time making.

Instead of getting rid of the supernaturalism of the Bible, Germany has brought it back in its crudest, cruelest, most repulsive form.

Neither Germany nor any other modern nation has suffered in its moral and spiritual life from getting rid of supernaturalism. The less we can have of it the better, for it is the kind of belief that has always gone with supermen and super-nations. It lends itself readily to the divine right of kings to rule men and use them for their own selfish ambitions, but not to the divine right of men to rule themselves and live together in peace and brotherhood. Supernaturalism has always been the strong tower of autocracy; but democracy comes out into the open and has no use for such defenses.

And how well the supernaturalism of the history of Israel set forth in the

Old Testament supports such a belief in an emperor and people endowed with an extraordinarily good opinion of themselves! It is not lack of belief that there is Divine interest in the affairs of mankind, but rather an ignorant and antiquated belief in it, and an insanely egotistical application of this belief to their own nation that is the matter with the German people.

There was a time not so very long ago when some of our people were worrying greatly because Americans were so soft. We had no grit, no backbone, no endurance. When the test of our manliness and womanliness should come in the actual preparation and waging of war, there was danger that we might not be equal to it. We don't hear much about that now. For the test has come, and we find that the fibre of courage and endurance is not wanting.

The test has come to the church and to its ministers, as to all other institutions and citizens of America, and if Mr. Odell had taken any real pains to inform himself he would know that ministers and church have not failed.

But evidently Mr. Odell wanted the ministers to make a great noise about what they were doing, and they haven't done that. Why? I think that our Dr. Crothers has given a good answer to that question in a recent sermon. He says: "Many of the criticisms that we make upon ourselves, and particularly upon those who, like ourselves, are caught in these difficulties, have a note of petulance and childishness about them. Why haven't there been great flaming prophets of righteousness going about the country and stirring people up over the wrongs that we have seen? Why haven't the ministers of religion voiced more eloquently the world's wrath? * * * I think the reason is that the situation has demanded patient, well-considered action rather than the expression of passion. Now and then a great catastrophe comes, so immense, so beyond any of our powers to conceive it that we instinctively know that it is not the time for unrestrained emotion. It is the time for plain, simple, co-ordinated work. It is the prose rather than the high poetry of morality that

is demanded. That is what the people have understood at this time."

I am sure we all feel with Dr. Crothers that there is a kind of childishness unsuited to these great and solemn days in such an outburst of scolding as this of Mr. Odell.

It is not wrath and vindictiveness, nor the expression of them that we need in more abundance. A brave and strong man does not fight with his mouth when he fights; neither does a brave and strong nation. And he uses no more cruelty than is necessary to put his opponent out of commission. We have had a few orators and some newspapers that shout loudly for more blood. They are always ready to call out the firing-squad and have suspected citizens shot at sunrise or sunset, or any other convenient hour. And as for the enemy—they do the best they can, but they have no words sufficiently frightful to express what they would have done to him! Well, I am glad that these persons are few, and that the rest of us do not think that way. We shall all be glad some day that we leaned toward kindness rather than away from it, and that we fought this war soberly, resolutely, like good sportsmen, and added not an iota more than necessary to the hatred and horror of it.

[For the PACIFIC UNITARIAN]

On Good Friday

'Tis on the eve of Resurrection Day,
And in the Unknown wanders my soul;
I vision the white angel near the Stone;
I hear the chime,
And I bow my uncovered head.

Under the dome I sink to my knees;
Before the altar covered with black;
Of His Son I repeat to Him:
Up into the Unsealed Blue he desired;
Serene Solitude he had sought;
Into the sea, Human Woe, he cast warm tears.
Upon the Sacred Heights he communed with
Thee,
And upon the banks of Jordan he spake to
them.
For mercy he prayed to Thee,
But to Thy Majestic Will he kneeled;
And upon the Cross he bled.
Laudamus, Laudamus.

—J. D. Kaufman.

"The will of the present is the key to the future."

Events

Pacific Coast Conference

Berkeley, Calif., May 8th, 9th, 10th.

PROVISIONAL PROGRAM.

WEDNESDAY, MAY 8.

- 12:30 p. m.—Alliance Lunch and Reception to delegates.
- 2:30 p. m.—Devotional meeting. Leader, Rev. O. P. Shrout, San Jose.
- 2:45 p. m.—Business session, and reports from churches. Rev. C. S. S. Dutton, San Francisco, presiding.
- 8:00 p. m.—Platform meeting. Rev. C. S. S. Dutton presiding. Addresses by President Aurelia Henry Reinhardt, Mills College; Rev. W. D. Simonds, Oakland; E. S. Hodgins, Los Angeles. Reception following.

THURSDAY, MAY 9.

- 9:45 a. m.—Devotional meeting. Leader Rev. A. B. Heeb, Stockton.
- 10:00 a. m.—Round Table: Subject, Our Responsibility for the Growth of Unitarianism. Professor W. H. Carruth, Stanford University, Presiding. Speakers, Professor Karl G. Rendtorff, Stanford University; William Maxwell, San Mateo; Paul H. Clark, San Jose; Charles A. Murdock, San Francisco; President Earl M. Wilbur, Berkeley.
- 2:30 p. m.—Alliance session. Program in charge of the Berkeley Alliance.
- 7:45 p. m.—Organ Recital. Harvey Loy, F. A. G. O., at the organ.
- 8:00 p. m.—Rev. H. E. B. Speight, Berkeley, presiding. Conference sermon, Rev. Bradley Gilman, Palo Alto.

FRIDAY, MAY 10.

- 9:45 a. m.—Devotional meeting. Leader, Rev. D. M. Kirkpatrick, Redlands.
- 10:00 a. m.—Rev. W. D. Simonds, Oakland, presiding. Paper by Daniel Rowen, Beverly Hills. Subject, Preaching. Discussion, Professor William S. Morgan, Berkeley; Rev. Benjamin A. Goodridge, Santa Barbara.
- 11:30 a. m.—Closing business.
- 3:00 p. m.—Commencement exercises of the Pacific Unitarian School for the Ministry. Speaker, Rev. U. G. B. Pierce, Washington, D. C.
- 6:00 p. m.—Dinner under auspices of the Laymen's League of Berkeley, W. B. Clark, President.
- 8:00 p. m.—Closing session, Rev. Clarence Reed, San Francisco, Presiding. Speakers, Rev. Francis J. Van Horn, Oakland, on The Moral Aims of the War. Rev. William G. Eliot, Jr., Portland. Rev. U. G. B. Pierce, Washington, D. C.

Visit of the Editorial Secretary

The recent visit of Rev. Lewis G. Wilson and his wife was beneficent and profitable. Leaving Santa Barbara after a pleasant sojourn with the Goodridges and an enjoyable service in their solid church, they proceeded directly to San Jose, where they greatly enjoyed the home of the Allens, and met the people of the church.

On Thursday, March 7th, they came on to Palo Alto and found a company of sixty or so at the home of Rev. Bradley Gilman, to welcome them. Mr. Wilson did a good service by telling them of the various publications of the Association which they would find helpful in informing them of matters of church management and of value in many ways. It was a surprise that so much was available and surely will stimulate inquiry. The interest and enthusiasm at Palo Alto is very evident and the people are very hopefully modest, saying that their good fortune is more than they deserve. Among those present at the reception were Dr. and Mrs. David Starr Jordan, and Professor and Mrs. Carruth. Friday morning was pleasantly used in inspecting the campus and buildings of Stanford University. On the way to San Francisco, the visitors and the Field Secretary courier, constructed an itinerary that fitted the disposal time like paper on a wall, leaving no room for wrinkles. In the afternoon Mr. Wilson was permitted to be at large and he went to Berkeley to get letters and confer with Dr. Wilbur.

Saturday was, of course, an off day, but was not quite empty. In the morning the special poor-man's pride of San Francisco—the car-ride along the heights that bound the Golden Gate, with the view of the Marin shore opposite, and the superb entrance to our glorious bay, terminating at the cliff looking down on Seal Rocks and the historic Cliff House. Thence we dropped down to the hostelry and had a fine view of the recently returned seals, whose manners, voices and habits show no change. Thence to the lovely stretch of beach, with its protecting esplanade, and along the gently rolling waves to

the car line north of the Park which we took in time to reach the noonday luncheon of the Commonwealth Club, where Henry Morse Stephens the much beloved head of the history department of the University of California, made a remarkably fine address on the Impressions of a Recent Citizen. Just naturalized he considered himself no longer bottled up and he exploded to good purpose and firmly established his claim to being indisputably an American. Then a kind and discerning friend at the wheel of his own machine gave us in quick succession views of Chinatown, Fort Mason, the Exposition Grounds, the Presidio, the Park, Sunset, and the newly completed Twin Peaks Boulevard, which surmounts the double eminence and affords a comprehensive view of the city, bay and ocean. It chanced to be a perfect day and stood the final test in that the Farallones were visible.

Sunday it rained which was unfortunate for those who lacked the courage to go through the storm to hear Mr. Wilson preach at Berkeley. Monday forenoon Mr. Wilson did what he pleased. In the afternoon he addressed the assembled Society for Christian Work at the San Francisco church. He spoke briefly and well.

After the meeting he made a pleasant call on Rev. Clarence Reed who was unable, through illness, to call upon him. He then attended the five hundred and twenty-first after-dinner meeting of the Chit-Chat of San Francisco, as special guest. Tuesday he devoted to the School for the Ministry at Berkeley, meeting the faculty and students at luncheon, and addressing them in the afternoon. Enjoyment was mutual, and his talk was helpful and inspiring. Later the available ministers and officials gathered at the Faculty Club of the University of California, and dinner for ten was followed by pleasant informal discussion and conference—a very valuable meeting. Wednesday at four farewells were said to San Francisco and accompanied by Mr. Heeb of Stockton who had attended the Faculty Club dinner, we left for that thriving city, going by way of Niles Canyon and the Livermore Valley

—a very pleasant trip through freshly green fields ornamented with flowering fruit trees. An evening meeting had been arranged at the Hotel Stockton and the train being a little late time for rest and refreshment was cut out, but a little of the latter sufficed and the friends were patient.

Mr. Wilson spoke with a fine blending of wisdom and kindness. Mr. Heeb also presented the problems confronting the little church with discretion and good feeling. The people were encouraged to express themselves, and a good deal was accomplished in the frank and free interchange of information and advice. Thursday morning the lot recently purchased was visited and approved. Then the train was taken for Sacramento. The day was lovely and the country beautifully fresh and spring like, the balmy air being the more enjoyed as the eye turned to the heavily snow-capped Sierras in the Eastern distance. On arriving at Sacramento we were met by Rev. Chas. Pease and a devoted parishioner and driven to the Hotel Sacramento where a representative group of good size awaited us at a pleasant luncheon—among the number three vigorous young men recently elected as trustees. After the luncheon those who could spare further time gathered in a quiet parlor and an intimate exchange of ideas on vital problems was enjoyed. A condition of increased strength and interest was revealed and the general feeling was of hope and confidence.

The very attractive church property was then examined. With all that the church has suffered of slow growth and inadequate income the payments on the loan from the Building Fund have been kept up.

Time remained for an extensive tour of observation of the rapidly growing city with its miles of excellent streets home-bordered and tree-lined. As the train that was to bear the visitors Salt Lake-ward pulled in at the union station our party dismounted leisurely from the Thompson auto and said good-bye with acknowledgment of hearty enjoyment of the last day of a delightful visit.

Wilson Reception at Palo Alto

The reception held by Rev. and Mrs. Bradley Gilman yesterday at their home, 1057 Ramona street, was excellently attended in spite of the threatening weather. More than sixty people were present to meet their guests and to hear the paper read by Rev. Lewis G. Wilson of Boston.

He spoke of the comprehensive equipment of literature published by the American Unitarian Association. He particularly called attention to the series devoted to church efficiency written by specialists in or near Boston. They are of peculiar value for those who desire to organize, rehabilitate or improve the working agencies of liberal churches.

Unitarians have made a feature of these pamphlets. Many cover a wider field of religious thought devoted to social service and missionary methods. Mr. Wilson urged the need of more familiarity with them, saying that they combined large resources of inspiration with direct methods of practical endeavor.

After this short paper, refreshments were served.—*Palo Alto Times*, March 8th.

Meeting at Stockton

Unitarians assembled in force last night to attend one of the most interesting sessions held in recent years, and out of which splendid results, say members of the church, are expected to follow, the meeting having been called to hear L. G. Wilson, editorial secretary of the Unitarian Society of Boston. He was accompanied by Charles A. Murdock of San Francisco, a prominent leader in the Unitarian movement in California. Mrs. Wilson is making the long trip with her husband, and finds California delightful.

The meeting was held in Hotel Stockton, the distinguished visitor from Boston, who is touring the country on behalf of the society, investigating, advising and lending his good offices in many ways, making a short address on Unitarianism. The war, he said, is try-

ing the world, destroying what is bad and worthless and paving the way for the preservation and growth of whatever is good and worthy. Out of it is approaching a vast spiritual awakening, said the speaker, which will be of great force in the world now torn by strife and doubt.

Following Mr. Wilson's talk various local problems were discussed fully and freely, beginning with the question of erecting a Unitarian church at this time. The church owns a valuable lot, has quite a sum of money in the bank, and has been offered more should it decide to build, but, taking all the circumstances into consideration last night, it was deemed advisable to take further steps for the present. The movement, however, it was assured will not be lost sight of, and when the time is deemed ripe, a suitable church home will be erected. The pastor, Rev. Arthur B. Heeb, spoke of local conditions and was hopeful for the future, but felt that a church without a home of its own was seriously handicapped.

Questions of publicity, reaching the non-church goer among the new arrivals in the city, welcoming the stranger, business methods and other matters brought out many opinions and paved the way for a general and animated discussion.

This morning Mr. and Mrs. Wilson left for Sacramento in company with Mr. Murdock, and tonight a meeting will be held in the Capitol City.—*Stockton Record*, March 14.

The Secret

The south wind told the brooklet,
As over the field he blew;
The brooklet told the rushes,
Who whispered it to the dew;
The dewdrops told the robin
(Who never could keep a thing!)—
He perched all day on a blossoming spray
And warbled, "It's spring! It's spring!"

—From *St. Nicholas*.

"To be teachable meets the greatest of all needs. Poise, courage, teachableness, these three are the great virtues, but the greatest of these is teachableness."—*E. Stanton Hodgins*.

A Change in Club Life

Twenty-seven years ago there was formed in San Francisco an organization that has had an honorable and useful life. Its projectors were Unitarians and it was called the Unitarian Club, though it was never intended that denominational interests should be paramount. There was at that time no forum for the discussion of large topics of ethical or social importance and no association fitted to honor and hear a visitor of renown. The management of the Club was in the hands of individuals who were Unitarians or in close sympathy with them, but no restriction was placed on membership, and all who felt interested were encouraged to join. From the first it was well managed and the meetings gained in interest and attracted a large and fine membership. The limit of numbers was extended, the nominal annual fee of \$1 was increased to \$5 and later to \$7.50 and still there was a waiting list. It held five meetings a year, and before it appeared many distinguished men, leaders of thought from afar and in our own community.

When Lyman Abbott visited California, Dr. McLean, the Congregational leader, told him that the audience best worth while was the Unitarian Club, and he came with the visitor and introduced the Club to him. Booker Washington drew the largest number we ever held. Miss Anthony and Dr. Shaw had a brilliant reception. When labor organizations had scant acknowledgment, Walter MacArthur and Andrew Furuseth were listened to with interest and respect.

For many years interest was fully sustained and meetings were looked forward to with keen anticipation. The very high standard maintained made it increasingly difficult to satisfy exacting members, and an increasing indifference to topics associated with religion was noticed.

But the formation of other clubs more definite in scope and thorough in methods naturally deflected support. The Commonwealth Club, a most admirable organization, with monthly meetings,

weekly luncheons, numerous working sections, meeting rooms and a library sprang into existence and is approaching a membership of 2000 members. An Economic Club has been formed, and various other organizations have occupied a part of the ground we successfully pioneered. But somewhat significantly, support was lost from the formation in our churches of Men's Clubs simpler in form, more efficient in results and better fitted to the times. For instance, the Men's Club of the San Francisco Church meets monthly and enjoys a very social and quite satisfactory dinner costing 50 cents. It has no fee of initiation and its dues are \$3 a year. It proved so attractive that almost without exception the Unitarian members of the Unitarian Club also belonged to this more popular club, and duplicate dues are undesirable at any time and indefensible in war times. A vigorous effort was made to resuscitate and reinvigorate the fine old Club, but results were depressing. At some of the last meetings four speakers of ability and popularity were presented and spoke to twenty-five members—about half the usual attendance at the church club. And so there seemed no alternative but to propose to the membership a discontinuance of activity.

The council submitted the following statement:

To the Members and Friends of the Unitarian Club:

Under prevailing conditions the regular meetings of the Club have been few during the past year. Interest in the war has been overshadowing and it has not seemed fitting that we should meet for elaborate dinners when starvation threatens our brothers. And so no call has been made for dues, and club life has been in suspense.

It seems to us, however, that the matter or manner of continuance should be determined by the membership, and we therefore invoke the referendum and ask you to express your conclusions.

We have had an honorable history. When the Club was organized twenty-seven years ago it was practically the only forum for the discussion of com-

munity problems or matters of ethical import. It filled a valid need and gathered a large and broad membership. The best of men, citizens or visitors, were glad to address us and we had brilliant and helpful meetings.

Great changes have taken place. Other organizations broadly representative cover much of the ground which we pioneered. * * * It is increasingly hard to find topics and secure speakers that will maintain our high standards, and also attract a good attendance.

The Council has carefully considered the situation and in view of the fact that the purposes for which the Club was organized are being more efficiently accomplished by others we feel that we can afford to withdraw from the field. The alternative is to suspend meetings and dues, at least during the war, on the possibility of resuming operations at some future time.

There remains in the treasury about \$1100. By the vote of the Club \$2.50 of the annual dues of each member has been divided between the *Pacific Unitarian* and the Unitarian Headquarters. This needed support will be cut off. It has been our privilege to entertain distinguished visitors representing the denomination and it is fitting that some provision be made for this. Our membership is very largely composed of members of the San Francisco church and its admirably managed Men's Club will naturally be called upon to discharge the duty we relinquish and will need the means to do it. We therefore suggest an equal division of the funds in the treasury between the three organizations mentioned. The favorable vote of a majority of our members will be considered authorization to make this disposition of our accumulated funds."

The replies approved discontinuance and the division of funds as suggested has been made. The Men's Club of the First Church appreciate the call and accept the responsibility. The fund will not be needed for their current expenses and they propose to discharge the obligations for entertainment heretofore resting upon the Unitarian Club.

The *Pacific Unitarian* has always been sent to each member of the Unitarian Club as one of the accompaniments of membership. Those who no longer care for its visits are asked to admit it, by postal or otherwise. Those not heard from will continue on our mailing list, with all the privileges thereof, including remittance of \$1.

[For the PACIFIC UNITARIAN]

The White Petaled Years.

George S. Garrett.

Let me speak to thee of other days,
Of the long, long reaches of back-looking time,
Of the treasureless day of treasure;

Well, it was—O, some say years and some say
days—

And we count them by modes that please,
Years or days, it matters not
That we count to ourselves that we did this
or that,

I found me a love, and a kiss, an embrace,
And gold, and things born from the purple
sky—

Dreams and chance—love and dreams and
chance.

I bounded them all by circling time,
On this day found I this
And following days, I found that.
And time counted them into totals for me.

And by strange ways I journeyed into lands
afar,

New scenes I gathered into days,
New burdens had time's mark upon them
And these I took as mine.
All, all that was meant for me—everything—
I think I passed not chip or block
That Time's hand hewed for me;
All meant for me, I took.

And the days—or years—I count them now
Into a total,
And my total is—one. My years are—one.

I stand with all about me, alone.
I stand totaled with all I gathered in jour-
neys.

I add the dawn to nightfall, and noon to star-
lit sky,

I canvas space and time, the amplitude of the
whims of God,

All, all I gathered, I count, I total,
And I, with them, am but one.

I found the golden haze of far, far lands,
I gathered it into empty hands,
I poured it back upon the lands from empty
hands.

I counted the years upon daisy petals white,
The daisy that fades and its golden haze,
I add them into totals, and totals to totals,
And I, with them, stand as ONE.

Rev. Dr. Wilbur at Fresno and Kerman

On Sunday, March 17th, Rev. Earl M. Wilbur, D. D., kindly offered to go to Fresno to preach in the morning at the mother church of the San Joaquin Valley, and in the evening to go to our latest addition to the chain of churches, at Kerman. Representatives from nearly all the churches were in attendance at Fresno, where he preached on "Universal Co-operation for God." After the service a conference with the trustees was held. Among other things determined on was the observance of the annual picnic service.

Dr. Wilbur then accompanied Mr. Coleman to his home in Kerman, where twenty-one interested persons were entertained at a luncheon and all were encouraged and helped by his presence, and he in turn was greatly impressed by the cordial hospitality of Mr. and Mrs. Coleman.

He held a service at the High School and spoke on "The Cardinal Principles of Unitarianism." After an introduction on the need of a construction of religion adapted to the intellectual and moral demands of the present time he sketched the following as the requirements:

1. Its method must be to allow men perfect mental freedom in their search for religious truth, instead of limiting that search by the bounds of creeds adopted by men in past generations. Otherwise there can be no progress out of error into broader and fuller views of truth.

2. In prosecuting this search for truth, we must take reason as our guide and court of final appeal, instead of appealing, in the face of any protest of reason or conscience, to traditions of the Church, or to the word of Scripture.

3. In pursuing religion we ought to cultivate fellowship of sympathy and effort not merely with those who share our particular opinions, but with all who wish to cultivate the higher life and to advance the Kingdom of God on earth.

4. The aim of religion should be not merely the selfish one of saving our

own souls, but that of serving others, and helping or saving them.

5. The final test in religion is not what church one belongs to, or what creed he believes, but what character one's religion produces.

These are the fundamental principles of modern Unitarianism, but are not doctrines to be subscribed to. The Unitarian church has a welcome for persons of all beliefs who wish to live as children of God and to work for the coming of God's kingdom. It usually follows, however, that those who accept these principles find themselves gravitating naturally toward certain beliefs. Though it is not required of them, as a matter of fact they generally believe in the Unity of God rather in the Trinity; in the full humanity of Jesus rather than in his deity; in the fundamental worthiness of human nature rather than in its fundamental depravity; in eternal hope for all souls rather than in the eternal punishment of many; and that the Bible is an inspiring book of human origin rather than one miraculously inspired and infallible. The Fresno people speak of the visit as "glorious."

[For the PACIFIC UNITARIAN]

His Mission.

"What's in your pack, good peddler?" questioned I

"It bulges out on this side and on that,"

I rose and left the housedoor where I sat,
And stopped the peddler on the road nearby.

He said: "It holds ten yards of clear blue sky,

A cosset-lamb, five kittens and a cat,
And, as you see, I can't pack such things flat,

So it rounds out, no matter how I try."

I looked the peddler sternly up and down;

He smiled at me and finished his reply;—

He bartered them for tears in "Tiny Town;"

That's what he said. He did not mention why.

I said I wanted print for a new gown,

But he was gone, the babies' tears to buy.

—Annie Margaret Pike.

He—"It would be a mighty dull world for you girls if all the men should suddenly leave it. She—"Oh, we should still have you college boys left."—*Boston Transcript.*

In Memoriam**Joseph M. Quay**

Charles A. Murdock.

It often falls to me to refer to the life and death of associates of our household of faith. I am moved by no sense of duty or the fulfillment of requirement when I pay a tribute of respect and affection to Joseph M. Quay. So far as I know he never entered a Unitarian church nor saw a copy of the *Pacific Unitarian*. He was a good Episcopalian—but first he has a just, kindly, lovable man. He was integrity personified and served with punctilious fidelity as executor of many estates. He was the most loyal of friends and lived a simple, happy life. He was fond of fishing and of the out of doors and twenty-seven years ago was prominent in founding the Country Club, a small group of the members of the Pacific Union Club who enjoyed the open life. They had a pleasant, rambling, modest home in the hills of Marin, and enjoyed much in a genial fellowship.

On the twentieth of February the little club within a club held its 27th annual dinner, and President Quay happily held the chair. He gave pleasant reminiscences of beginnings and mentioned that only three of the original twenty-seven charter members were still getting the limit.

The estimation in which he was held by those who know him best is shown in a toast to him given at the dinner of the club a year ago. One of its members is a clever versifier and his toast of seven verses expressed the common affection of all who knew Joe Quay. Three verses follow:

For us the ripple that meets the dam,
By the coast where the sea-birds play,
Will always sing at return of Spring,—
Your name, Joe Quay.

The very warmth of the living room,
Where the hunting trophies stay,
Gives greeting rare with the silent prayer:
“God bless Joe Quay!”

May every comfort that friendship knows,
Forever mark your way;
We pledge tonight by this banquet's light,
Our love, Joe Quay.

Mr. Quay was then eighty-two years of age, but seemed well, and likely to realize his final words: “May we meet again.” He was able to attend to his business till within a few days of his death that occurred on March 17th.

On the menu at this meeting appeared a characteristic bit of verse written by Mr. Quay. It is a hymn of faith and happy pure enjoyment.

THE COUNTRY CLUB

The little cares that bothered us,
We lost them yesterday,
Among the hills above the sea,
Among the winds at play,
Among the lowing herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might come,
We cast them all away,
Among the clover-scented grass,
Among the new-mown hay,
Where ill thoughts die and good are born,
Where drowsy poppies nod,
We, too, have sung our orisons,
Upon the hills of God.

“Finding Strength in Our Weakness,” was Rev. E. Stanton Hodgin's theme in the Los Angeles Church on March 3d. In the course of his sermon, he said:

“The extent to which we can find strength in our weakness and draw upon life's accumulations is almost infinite. Here is a young man, finely built and full of enthusiasm. His ambition is to become the finest athlete in the country. He meets with a serious accident and realizes that he will have only a poor, weak, disfigured body the remainder of his days. Instead of falling into despair, he looks about to see how he may now, in the changed situation, draw upon the world life. He studies its beauty and begins to paint pictures, and in time becomes one of the world's greatest painters, ministering to mankind far more effectively than if he had carried out his first ambition. A soldier was captured by the enemy and thrown into prison. Instead of repining, he wrote a stirring song of hope and courage and sent it secretly to his comrades. Through its influence they

renewed the struggle and brought victory out of defeat.

"Darwin, Spencer, Channing and Mazzini were lifelong invalids, who would ordinarily have been a burden to the world. How magnificently they contributed to the world's enrichment in spite of their weaknesses."

[For the PACIFIC UNITARIAN]

Our Flag and Our Boys

Our flag is seen a flying o'er the nations 'cross
the sea,
The tramp, tramp of our soldiers means the
Allies victory,
Our boys are full of valor as they march
against the foe,
And they sing the song of freedom, which all
nations soon shall know.

CHORUS:

Then up with the flag, boys, and keep it flying
on,
Your presence in the foreign land will help the
cause along,
Their courage may be waning, they need your
strength and vim,
So keep the flag a flying, boys, and we shall
surely win.

Our boys are in the battle that all nations may
be free,
Our boys are on the transports for the freedom
of the sea,
Our boys are ever ready to heed the Nation's
call,
Our boys are marching onward that peace may
come to all.

The world for democracy, for this shall be our
song,
And the nations now oppressed shall nevermore
be wronged,
The Sammies, and the Tommies, and the Poilus,
too,
Will soon unite the nations in all things good
and true.

Our boys have held the banner high, have seen
its folds unfurled,
To freedom's right and glory's light, that peace
may rule the world.
Oh, our Star Spangled Banner, may your bright
stars ever shine
For liberty and love, the freedom of mankind.

CHORUS:

Then up with the flag, boys, and keep it flying
on,
For liberty and love, boys, shall be the Nation's
song,
To gain the brotherhood of man, we need your
strength and vim,
So keep the flag a flying, boys, and we shall
surely win.

—Copyright 1918, by Louise Wighton.

Selected

The Meaning of the Flags

[Remarks by the minister at the dedication of the service flag and of the National colors in All Soul's Church, New York.]

These thirty names just read are represented on this service flag each by a star. They are represented in the hearts of many of you who listen to me—wives, mothers, sisters—in fond memories, eager hopes, unspeakable love, magnificent consecrations. This flag with its stars simply tells to the outer eye that they have gone, and that you sent them. But why they went and how you sent them it cannot tell. This, however, with the inner eye, we have seen. We know that they went, not grasping at adventure, not swept along by the excitement of an hour, by blare of bugles and hammering of drums. In quite another spirit they went forth. They went because the Republic called them in its need; and because the Republic's need was the dire need of civilization, of humanity, of righteousness. Never have young soldiers been more keenly aware of the moral splendor of their cause; never have armed patriots moved to the field of conflict and sacrifice more proud of their country's unselfish motive. They knew, for all the world knew, what is at stake; and without one moment's hesitation they decided that the imperilled issue was worth all that they had and all that their young hearts hoped to have. They went as truly consecrated as ever was knight of old who lifted his sword from the altar.

And you were not behind them in discerning the Cause that claimed them. You gave them because that Cause is sacred. If it should be defeated you know that the old decencies and ancient chivalries resting upon honor and high reverence would be cast down utterly, and the place occupied by an immorality that esteems nothing to be right which can be overthrown by might. And if it should win, as we are resolved it shall, you know that righteousness will win with it, and that through its triumph the future ideals of human conduct and standards of international relations will be safer and cleaner and higher. The

ransoming of humanity is the work before us, and as in ancient days, so now, the price of ransom is sacrifice. This sacrifice they have accepted; and you have accepted it with them. I do homage to this grandeur of spirit. Salutation to you, young Americans, who on land and sea and in the air will give your utmost and risk your all not for that glory which is Fame but that which is Right! And to you who have laid this precious offering on your country's altar, our reverence and God's blessing.

We dedicate also today this beautiful flag of the Republic. It will stand here where we meet for worship and for communion with God's holy spirit. It has a right to be here. For today it is the symbol of no partial good, no narrow purpose, no lesser loyalty. It gleams today in the full splendor of a cause beyond all boundaries of local citizenships or national traditions—the cause of transcendent Justice. The flag in this immense hour of history is in meaning universal, for it flies in the forefront of a Cause that is ideal, a Cause that to the righteous heart is sacred. If in this house of worship we aim at strengthening our attachment to righteousness, at fortifying our will for the good, at invigorating a noble indignation against wrong, then fitly may we, Sunday after Sunday, let our eyes rest upon these colors; for what can better strengthen and fortify and invigorate us than beholding in this symbol the sovereign moral issue of modern history? Let it stand here, our country's flag! Let it move us to repeated dedications to the supreme purpose which it represents today! Let it speak to us of sacrifice, of high honor, of stainless, spiritual chivalry! And from looking upon it as we worship, may we be inspired to pledge to it a pure devotion, and to resolve that every cause in which it will fly, shall be as splendid as the cause which illuminates it today!

REV. W. L. SULLIVAN.

The Boys and Girls Aid Society of San Francisco, which cares for committed and endangered boys, is proud of a service flag with one hundred and two stars.

Four Great Needs in Religion

Rev. H. E. B. Speight.

There are many signs that religion is today recognizing the need of meeting men upon their own ground. Various types of Christianity have their different ways of bringing religion into close touch with the daily life of the ordinary man. Here you will see a preacher adopting the vivid language of the bleachers, there a consecrated woman exposes herself to every sort of indignity so that she may find her wandering sister and bring to her soul a message of God's law and God's love. The man who is what is called "liberal" in religion is sometimes supposed to be quite content to let others seek out the ordinary man while he himself from a superior position of enlightenment leaves the ignorant and superstitious man to his creed. As one who is not ashamed of the name "liberal" and as minister of a "Liberal Church" I want to say in plain language that there is no truth in such a charge. Will you let me tell you what a liberal Church is trying to do for its members—who are all ordinary people with the ordinary trials to bear and problems to face and tasks to do—and for the community as a whole? It is trying to emphasize four things that it thinks have been neglected in religious life. I will state these in the form of four cardinal principles:

FREEDOM as the method in religion, in place of authority;

FELLOWSHIP as the spirit in religion, in place of sectarianism;

CHARACTER as the test in religion, in place of ritual or creed;

SERVICE, or salvation of others, as the aim in religion, in place of salvation of self.

The man of today demands *freedom* to think for himself; he respects the efforts of past ages to reach the truth about God, the Soul, and immortality, and he turns for inspiration to the records of the religious quest of Jew and early Christian, yes, and of men in all lands who have groped for light upon human destiny; but he knows that his reason is God-given and he knows that when he wrongs his own reason he wrongs God. He claims

freedom to examine theologies which are commended to him; no proffered solution of life's mysteries which does violence to his rationality can provide solace for his hours of trial or inspiration for a faithful life. As Emerson says, "A man may give up all that passes current as religion, but if he bend before truth and justice and love; if he feel that there is something sovereign within him which it were better to die than disobey, he is on the open highway to those truths and confidences which are the imperishable part of religion."

And as he looks around over the divided seats, each claiming to have the final and absolute truth about human origin and destiny and the ultimate problems of life, he more than suspects that each has some fragment of the truth while no one has it all; and he thinks that men who are trying to reach God's truth and work out God's will in their hearts and in society should be more brotherly; they would get very much further, he thinks, if they greeted one another as companions upon a holy crusade instead of taking time to debate questions of precedence and authority. He wants to belong to the Church Universal and he wants it to have room for all honest and sincere men who have the same hopes of a better world and the same willingness to meet the world's need with service. He stands for *fel-lowship*.

The liberal in religion does not attack the creed or ridicule the ritual which expresses the faith of another man. But he does protest when one kind of ritual or one set of words is made the test of a man's religion. He claims that religion is to be tested by its fruits in *character*. He is apt to quote Edwin Markham, the Californian poet:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win,
We drew a circle that took him in."

Lastly, the liberal finds something small and limited in any religion which urges him to make the salvation of his soul his chief concern. He is inclined to believe that God will look after his soul if he does his business here and now—which is to live an upright and a

helpful life. *Service*, not *Self* is his motto. He is sure that there is no salvation for him to enjoy here or hereafter which is for him alone. Thomas Starr King, minister of the Unitarian Church in San Francisco from 1860 to 1864 and, as some say, the man who did more than any other individual to save California for the Union used to say: "No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till all humanity is raised up and saved."—*Berkeley Courier*.

The Man at the Wheel

What shall we do?

When the vessel is laboring hard,
When the tempest is tearing her topsails to tatters,

When her timbers creak, every mast and yard
Strained to breaking, when the big sea batters
Sharp on her bows, snatching boat after boat,
Sweeping her decks and setting the ward-room afloat—

When the wind's at its worst and the wave,
And all depends on the crew,—
If the seamen sulk and the officers rave,
And, sinking all care for the common weal,
Curse and cumber the man at the wheel?

What shall be done?

When the ship rides out through the lanes
Where the U-boats lurk and the set-mines tug at their chains,

When out of the steel-cold fog, any hour,
A steel-gray dreadnaught may lower,
And the great shells shatter
Turret and pilot-house and signal tower.
Tear her sides out and over the ruins spatter
Remnants of men and the things that are dear to men,—

What shall be done, what shall be done
If then, if then
Those who are set over powder and gun,
Those whose first duty it is to be leal,
Vials of munitous venom unseal
And curse and cumber the man at the wheel?

The yard-arm no longer! A nation's contempt
be enough,
And thank God we are most of us not of such stuff;

But resolve that this shall be done:
Every loyal mother's son
Remember the law of ships,
Set a lock on caviling lips,
But be ready with voice and hand to stand by,
Keen for service, humble or high,
Heaving the lead or hauling a guy,
And for the rest, keep out of the way
Of the officer of the day;
Pray as we will, but put our trust
As we may and must,
In him who rules from topmast to keel,—
Trust and succor the Man at the Wheel.

—William Herbert Carruth in "The Public."

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

Chapel 4 P. M.

April 1 MR. DOWNING
April 8 MR. RUSSELL
April 15 MR. SPEIGHT
April 22 MR. WILBUR

Commencement Exercises, May 10, 2 P. M.

The address at our Commencement Exercises on May 10th, will be given by Dr. Ulysses G. B. Pierce of All Souls' Church, Washington, D. C.

On March 17th Dr. Wilbur preached at Fresno and Kerman—in the morning at Fresno and in the evening at Kerman.

Chapel service on March 25th was conducted by the Rev. E. B. Paine, former minister of the Berkeley church.

Dr. Wilbur's address at the Harvard Divinity School commencement of 1916 has recently been printed in pamphlet form by the A. U. A. The title is "The First Century of the Liberal Movement in American Religion."

Our student body has recently lost a member in Mr. Frank R. Kennell, who has been called to Chattanooga, Tenn., on a three months' engagement with a view to settlement. Mr. Kennell finished his theological course in December and since then has been doing post graduate work. For a year he was the president and the senior member of our Student Body. For the past two years he has also been the minister of the Richmond church. We shall feel his loss here but the best of our good wishes go with him in his new field.

On March 12th we had the privilege and pleasure of a visit from the Rev. Lewis G. Wilson, Editorial Secretary of the A. U. A. We met Mr. Wilson at luncheon at the Faculty Club of the University and here he spoke to us informally on various problems of the church. Later, at the school, he gave us a most interesting address on the publications of the A. U. A., clas-

sifying them and indicating the material of most value to ministers and church members in all departments of church work.

ALUMNI NOTES.

The Rev. Marshall Dawson '11 is now minister of the Second Congregational church of Mansfield, Connecticut. He is also serving as chaplain of the Connecticut Agricultural College. His address is Box 201, Storrs, Conn.

We have received word from the Rev. Otto Eugene Duerr '09, minister of the First Unitarian church, Laconia, New Hampshire. Work is going well in his church and there are also many outside calls upon him. He is Scoutmaster, one of the Executive Committee of Red Cross, Chairman of Civilian Relief, Chairman of Junior Red Cross, Director for Y. M. C. A. Funds among boys in the district, Chairman of Civics Committee of Ministers' Association of Laconia, Treasurer of the Chautauqua Association, and Chairman of the Salvation Army Campaign for funds in the Laconia District.

Mr. Herbert E. Kellington '11 is now Superintendent of the Juvenile Detention Home of San Francisco. His address is 170 Duboce Avenue.

March 17th to 23d was a notable week for the University of California and, as an affiliated institution, for us also. It marked the Semi-Centenary of the University and there were many most interesting events in celebration of it. The most important of these were the Conference on International Relations of the Pacific Coast, different conferences being devoted to History, Labor, Biology, Trade, and Education. Saturday was Charter Day and exercises were held in the Greek Theatre, the address being given by Dr. H. B. Hutchins, President of the University of Michigan. Many alumni were back and the numerous class reunions and the spirit of loyalty and goodfellowship prevailing everywhere made the week a very happy one.

From the Churches

FRESNO.—On March 10th Professor Raymond of the Political Science Department of the University of California gave the first of a series of Sunday evening lectures at Fresno on "Typical European States and Their Problems." The special subject was "Athens and the Revival of Hellenism in Greece." Following this lecture will be others treating of Italy, Poland, Portugal, Holland and Norway. There was a good attendance at the initial lecture.

LONG BEACH.—The First Unitarian Church has been the recipient of a handsome pulpit and rug, the generous donors of the welcome additions to the chapel being Doctor Maria Nye Johnson and Mrs. E. C. Howard. The pulpit is of fumed oak in artistic design. The Wilton rug covers the platform and harmonizes with the walls and furnishings of the room. Besides the pastor two other speakers of note have occupied the pulpit. On the last Sunday in February Dr. Lewis G. Wilson preached a fine patriotic sermon to an appreciative congregation. On the 16th of March Miss Lucy Lowell addressed the Alliance.

The presence of the last-named speaker had been long heralded and a reception was given in her honor. Her address was clear and exceedingly interesting, bringing the Long Beach Alliance in touch with its Eastern sisters and showing the scope of the work done by the national body. Visitors from Los Angeles and other points accompanied Miss Lowell. The chapel was filled with those who came to greet her in the hour given to social pleasure and refreshments.

LOS ANGELES.—A little more work each month and a little better done, sums up conditions here. Each one is putting head, heart and *conscience* into the unending toil and the reflex is more strength for greater need.

The Alliance has had a strenuous time with surgical dressings at one of the large stores, Red Cross sewing at the church, and a largely attended meeting to greet Miss Lucy Lowell, President of

the National Alliance. Many of the members also accompanied the distinguished guest in her visits to neighboring alliances. It is inspiring to hear how strong and of what good courage the branches are, and if even now and then one is reported weak and discouraged, there is the friendly impulse to write how "we met the same difficulty." Some forlorn and shipwrecked sister, seeing may take heart again.

The Men's Club is finding its weekly luncheon a real energizer. One of the things done this month was the serving of a supper at the church which called out nearly two hundred guests, who all brought their appetites with them.

The Mid-Week meeting is a big magnet to draw people out. No wonder with such subjects as: "How Did Sin Begin?"; "The Good and Evil of Civilization"; "The Flood—Does Civilization Hasten on to Its Own Collapse?"; "How Languages and Races Began—Scripture and Science."

Easter will be recognized by special music from the choir, one of the best in the city, a christening and a welcoming service for new members, the sermon topic being "Death is Swallowed up in Victory." The annual collection for the American Unitarian Association will also be taken then. No one who reads the inspiring little folder sent out by the Association can doubt the need of helping all he can for the needs of this year are more than eye hath seen or ear heard before. The world yearns for a larger faith, a larger hope. Dare we refuse to send out the light?

In spite of war demands the Maternity Cottage has been well cared for and feels that its call for support is sure to be heeded now that it has added to its name "and Homeopathic Hospital." Doctors of the highest standing give their services there or send patients to be cared for at the Cottage for the extremely low rate, if they do not exact full fee.

Sermons have been listened to by large audiences, and probably some have gone away to practice what they heard. "Strength in Weakness"; "Life in the Making"; "Man, the Candle of God" have been "the best yet."

OAKLAND.—The minister, Rev. Wm. Day Simonds, gave us four excellent sermons during the month of March, which were, as usual, greatly enjoyed. Mr. Simonds is always optimistic, and optimism is much appreciated in these dark days.

The pulpit calendar was as follows:

March 3.—The World Crisis and the Liberal Faith.

March 17.—The Neglected Religion of Happiness.

March 24.—The Darkness Before the Dawn. Anticipating Easter.

March 31.—Easter sermon, "Silent Lazarus." Shall the Unknown Future Remain Unknown?"

On March 10th there was an exchange of pulpits, when the Rev. Chas. Pease of Sacramento delighted us with an excellent address on "Democracy," our own minister officiating at Sacramento.

The annual meeting on March 5th passed off very pleasantly, business being transacted harmoniously. The same Board of Trustees was unanimously re-elected to serve another year. Notwithstanding the greatly increased cost of living, the tickets for the dinner preceding the meeting were but fifty cents each as in previous years, and the Woman's Alliance provided an excellent repast.

We are glad to state that the financial condition of the Woman's Alliance is exceptionally good. Mrs. Sesson has worked very hard during her presidency to make it so. New officers have been elected for the forthcoming year, which commences in April.

We gave an enjoyable theater party on February 26th, which was a great success financially, so that we were able to add \$230 to our treasury department.

The Sunday School is still growing in a satisfactory manner, and doing excellent work among the young folks.

PORTLAND.—The Open Forum is having fine meetings. On March 10th Mr. W. F. Woodward, a highly respected member of the Church of Our Father, discussed, before a large audience, the Selective Service Law.

"The conscription law of the Civil

War was such as to bring about rioting and bloodshed," said Mr. Woodward, "with a pitiful quota of soldiers to cope with the situation. It required months for completion and enforcement.

"The selective service law is not a draft; it is not conscription. By means of its workings, nearly 10,000,000 young men of the Nation are enlisted and classified for service in every available way.

"The fact that our own state ranks highest in the Union in its enlistment quota, and that the cost in Oregon for the work places it below the average of the whole country, is a matter of pride for every citizen of the state, as is the fact that our own city and county thus far has had no quota by reason of voluntary enlistment, a matter of pride for every citizen of Portland and Multnomah county.

"I predict that the selective service law which has already been proven in every respect a necessary part of National life will extend to other spheres than the direct conduct of the war, and will embrace all collateral industries. And I predict that selective service for industrial and agricultural lines will follow by natural sequence."

RICHMOND.—Rev. Charles Mundell has taken charge of our services and his earnestness and energy are attracting larger numbers than we have ever had. On the last Sunday in March more than forty came to hear him. In part this is the result of publicity. He circulated a simple handbill stating what the Unitarian Church of Richmond stands for, viz.: The Universal Fatherhood of God; The Universal Brotherhood of Man; The Leadership of Jesus; Salvation by Service; The Divinity of Man; Truth for Authority, not Authority for Truth. It denies the Dogma of the "Fall of Man" and his consequent total depravity; The Infallibility of the Bible; The Doctrine of Eternal Punishment; The Vicarious Atonement; The Doctrine of Instantaneous Conversion; That the World Is Growing Worse.

SAN JOSE.—The San Jose Society held its Annual Meeting on March

19th. As usual, the ladies of the Alliance served an excellent dinner, which was enjoyed by all present. The year's financial reports were encouraging in every particular, showing the Society free from debt. In presenting the Budget for the coming year, Mr. Paul Clark showed quite an increase in expenses, among them being a substantial addition to the minister's salary. All seemed willing to do all in their power to meet these demands, and loyally assist in the many other needs of the hour.

Our well-beloved minister, Rev. O. P. Shrout, spoke of his long service with us, it being the beginning of his tenth year as minister. The perfect freedom allowed him in the pulpit is a great joy to him. "Unitarianism," he said, "is not a creed, it is an attitude of mind. The church stands for Idealism and Vision, but leaves a man free to follow his own ideas of freedom and liberty."

The Alliance women have worked valiantly, as their report showed. Besides twelve business, and three special meetings, seven social afternoons were held. Five pay dinners were given, for raising funds. During the year, they maintained the choir, decorated the church every Sunday, bought a new curtain for the choir rail, wired the church for lantern use, gave to local charities, in addition to the usual subscriptions to the A. U. A., Berkeley Divinity school, and other church activities.

Quite recently, we had the honor of having Mr. Lewis G. Wilson, and his charming wife, of Boston, with us for an afternoon talk. Though it was a rainy day, a goodly number came, and enjoyed the social time with them. Mr. Wilson deserves the hearty thanks of all Californians, for he is the champion rain-maker up to date, having chased the rain clouds ahead of him, all the way from San Diego to the Golden Gate. We trust he will feel he was repaid for his efforts in our behalf. May sunny days greet him on his next journey to the Pacific, and may he forget the annoyance of dripping skies, and remember only our warm hearts.

Dr. Julia Seton, of New York, gave a course of inspiring talks in the church last week, speaking to large audiences. All in all, we face the new year with courage and confidence, and a steady resolve to do our best. In that spirit we cannot fail. The Alliance meets every first and third Thursdays, giving alternate Thursdays to Red Cross work. The new officers elected are: President, Mrs. Robert Porter; Vice-President, Mrs. M. W. Kapp; Treasurer, Mrs. A. T. Herrmann; Secretary, Mrs. N. E. Wretman; Corresponding Secretary, Mrs. Flora S. Matthews.

SAN FRANCISCO.—Mr. Dutton has occupied the pulpit every Sunday excepting on the 24th when Mr. Speight came in exchange, giving a fine needed word on self-sacrifice. Mr. Dutton improved the first three Sundays to give sermons setting forth the great religious types, the Priest, the Prophet, and the Mystic, and if we do not more clearly recognize the part and need of each it is clearly our fault. A well-attended Good Friday service was gratifying and helpful. Our Easter service was most impressive. Mr. Dutton was at his best and made forcible evidence of the faith that is in him of the Lordship of Life. His emphatic conclusion was, "*There is no death.*" The present world conditions repeat the early Christian era when the great Roman empire of force and power fell before the truth of the spirit.

The Men's Club on the evening of the 21st enjoyed a rare treat. Mr. Leon Lowe, a devoted photographic expert, gave an exhibit of autotone views of the highest order of merit. He explained the process and exhibited the best results obtained by many years of painstaking work in the form of hundreds of pictures photographed from nature in the utmost fidelity to every color and tint. No one had ever seen anything as beautiful or could have imagined the possibility. They were not only perfect in color but each view was by composition an expression of art. Our exposition was restored to us in all its marvelous beauty, undreamed-of beauties of Golden Gate Park, of the

seashore, of the valleys and of sunsets were revealed, and the Yosemite Valley was made real, even to a double rainbow at the base of a waterfall.

SANTA CRUZ.—The 16th annual meeting of All Souls' Church was held on March 8th, when about thirty gathered about the tables for a box social, the Woman's Alliance serving the coffee at Hackley Hall.

The trustees—W. W. Parker, Miss Mabel Sharpe, Mrs. J. F. Coles, Mrs. Charles J. Barnard and H. W. H. Penniman—were reelected. W. W. Parker presided and reports were ready by Secretary Mabel Sharpe and Treasurer H. W. H. Penniman. Mrs. J. F. Coles as president and Mrs. Samuel Leask as treasurer reported for the Woman's Alliance. The activities of this society have been directed toward war work and according to its size it has furnished about the largest percentage of workers among the women. Its members have been active as leaders—Mrs. Leask in Belgian relief, Mrs. S. A. Palmer, chairman of the committee on layettes for Belgian and French babies; Mrs. T. Hansen, chairman of the Red Cross committee on bandages; Mrs. J. F. Cole in the exemption board and Mrs. Ada Moulton of the Red Cross work done at the Women's Exchange.

VICTORIA.—The month of March was not without its trials. The weather for the first part of the month was stormy and a series of epidemics practically closed our Sunday school for a time, and made serious inroads on our congregation. Our Sunday evening services for the month have been interesting and varied. On the 3d Mr. W. W. Baer spoke on "The Nature of the Soul." Miss Bertha Winn, on the 10th, spoke of "Progressive Ideals in Education," and on the 24th Mrs. A. Mayne treated "The Religions of India."

On Thursday evening Mrs. Chappell spoke on "Glimpses of the Coming Dawn," and Madame Mougin-Sanderson under the auspices of the Woman's Alliance, gave "Flashlights on French History"—with Lantern Views.

Sparks

Dr. Watts, in the preface to his catechism, gives his reason for preparing a simpler form. He states that on asking a class of boys "What is the chief end of man?" the first boy said "His head"; and the next boy said: "Death."

Parent—"Maria, what was you and young Gassam doin' last night when your little brother caught you?" Clever Maid—"Nothing, pa, except quietly discussing practical experimentation of osculatory theories." Parent—"And that precious young rascal told me he was a-kissin' you!"—*Baltimore American*.

"Edgar?" "Yes, mother." "What are you children doing?" "Playing royalty. I am a Knight of the Garter, and Edwin is Saturday." "That is an odd name for royalty." "Oh, it is just a nickname on account of his title." "What is his title?" "Night of the Bath."—*Youngstown Telegram*.

An Englishman was once persuaded to see a game of baseball; and during the play, when he happened to look away for a moment, a foul tip caught him on the ear, and knocked him senseless. On coming to himself, he asked faintly, "What was it?" "A foul,—only a foul!" "Good heavens," he exclaimed. "A fowl? I thought it was a mule."—*Argonaut*.

Among celebrities of whom a brief account was demanded in class occurred the great names of Copernicus and Galileo. The view of these worthies taken by one youthful writer was as follows: "Copernicus is a mixture of copper and nickel. Galileo cared for none of these things."—*Nineteenth Century*.

In a recent examination paper for a boy clerk's post was the question: "If the Premier and all the members of the Cabinet should die, who would officiate?" Robert, a boy of fourteen, thought for a time, trying in vain to recall who came next in succession. At last a happy inspiration came to him, and he answered: "The undertaker."—*Vancouver Province*.

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Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

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OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

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(As expressed by the National Conference in 1894.)

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(As expressed in the By-Laws of the American Unitarian Association.)

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JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

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The happiest man is he who learns from nature the lesson of worship.

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Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

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No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

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The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

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"Quem Metui Moritura?"

AENEID, iv, 604.

What need have I to fear—so soon to die?
Let me work on, not watch and wait in dread:
What will it matter when that I am dead,
That they bore hate or love who near me lie?
'Tis but a lifetime, and the end is nigh
At best, or worst. Let me lift up my head
And firmly, as with inner courage, tread
Mine own appointed way, on mandate high.
Pain could but bring, from all its evil store,
The close of pain, hate's venom could but kill;
Repulse, defeat, desertion could no more.
Let me have lived my life, not cowered until
The unhindered and unhastened hour was here.
So soon—what is there in the world to fear?

—Edward Rowland Sill.

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God our Father. Man our brother.

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THE PACIFIC UNITARIAN

Editorial

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The *London Inquirer* has been brightened and made helpful by quite a spirited series of communications by ministers and laymen and laywomen, on "The Churches and the Ministry." Rev. Dr. Rattray introduced the discussion and found a prominent cause of denominational weakness in the lack of power to attract in the ministers turned out by denominational colleges. Prest. Jacks of Manchester replied on half of the college inviting definite suggestions as to changes possible. Dr. Rattray had said that a minister should "know everything of something and something of everything." This Dr. Jacks questions, saying:
"I venture to say that a college which taught 'everything of something' would find enough in that alone to fill its timetable and to tax its students' powers to the uttermost. It would have no time, and certainly no energy, for the immense demands of the other half of the programme—'something of everything.'"
In explanation of what he considers essential he says:
"At present Manchester College regards Old Testament, New Testament, Christian History, and the Philosophy of Religion as the four essential subjects, with Homiletics and Sociology added, and we find that even a moderate attention given to them brings the student to the end of his time and energy. Of course we might *change* the four essentials for another four; for art, music, general literature and liturgies; but if we were to *add* the new four, and the other mentioned by

Dr. Rattray, to the old list we should find ourselves utterly at a non-plus."

Dr. Rattray had specified that teaching should be scholarly and accurate. To which Dr. Jacks rejoins:

"Now for my part, I do not know how to teach either the Bible or philosophy so as to make the result scholarly and accurate as well as short."

He says the moot question is as to the material from which students are selected. If, as Dr. Rattray seems to infer, that Unitarians as a denomination are ceasing to exist we can hardly escape the conclusion that the supply of young men for the ministry is ceasing to exist also. The two things are intimately correlated. We may establish our method of selection, but with a perishing denomination behind us we shall find there is nothing or very little to select from. And not only will the young men become progressively fewer in number as the denomination ceases to exist but they will be poorer in quality—men who represent the declining faith of a dying cause.

Dr. Jacks denies that Manchester College is denominational and that the Unitarian denomination is ceasing to exist.

In the same issue Dr. Stanley A. Mellor of Liverpool contributes a suggestive article in which he finds the real issue, the critical question, to be not "the getting ministers who could get people," but the discovery of an ideal and a purpose for our churches capable of revivifying their internal and now not very vigorous life, and of appealing to youth, within and without, as a cause and a crusade worthy the uttermost self-devotion.

"I am not hopeless about our churches. I still believe they have a place to fill and a work to do. I see our churches

perishing through lack of a central, unifying, thrilling mission and gospel. The service to be rendered by any denomination to the cause of Christianity in the difficult years ahead of us will not depend upon the number of its professing adherents, nor upon the number of churches and ministers, but upon the quality, depth, power, and intensity of the religious life, purpose, and ideal represented by it. What is our purpose? What is our ideal? What is our reason for existing at all in the seething, tumultuous movements of life today, and amid all the amazing spring-time of opportunity opening upon us?

Can it be that our purpose and ideal are simply to remain on the outskirts, far off on the extreme left, ultra-Protestant wing of the main movement of Christianity, holding on, perhaps, to a somewhat intransigent theological sectionalism, for its own sake, fighting again and again forgotten battles with effete weapons, threatening a boasted freedom with the worst of schismatic heresies, the heresy of freedom itself?

Over against all this, I would suggest another ideal and purpose—this, namely, to take in both hands such treasures of religion as history and experience have given us, for example, our love of intellectual and spiritual freedom, our eagerness for veracity in worship, our sense of the value of congregational liberty, our strong conviction that an upright and pure moral character is no small part of religion, and, with these treasures, follow the path of the *great reconciliation*, laying these as our gift on the altar of a unified Christian Church.

This seems to me the vital issue, deeper than all organization and machinery. For what purpose do we need ministers, and what ideal are we inviting men and women to serve?

What I want is the unity of *organic life*, and this is achieved not by fastening broken bits together, but by the felt presence throughout the whole organism of a vivifying purpose and ideal.

In the following issue one correspondent finds our weakness in our system of denominational system of government which is not sufficiently representative to keep alive a strong denominational consciousness. He suggests a circuit system under a trained and experienced leader with young ministerial helpers and lay preachers. Another considers Dr. Mellor's suggestion as narrowing rather than broadening. He says:

"We want something even more inclusive than Christianity, as interpreted in Dr. Mellor's letter. Which is more important: to make men Christians or to make them good?"

A third writer finds our greatest weakness in neglect of the young. We cannot expect loyal and enthusiastic support of a church that almost ignores them. A clever woman writes:

"It is a common accusation of critical minds that this pre-occupation, rivalry, competition in getting people into the churches is not justified by the goods that are offered them when they have been got there. *Why* are ministers so anxious to get people into their particular churches? It is a Pentecost we want, not a particular curriculum; prophets, apostles, not merely professional 'specialists in God;' men who are absorbed in an imperative message, not in the messenger; men who are passionate for the winning of souls, not so much for the getting of bodies into the churches."

A Manchester layman in the following issue says many sensible things:

"Are we maintaining our colleges

and churches merely to propagate and perpetuate a form of faith based upon individual and corporate freedom, and an ecclesiastical system of which we are justly proud? Or is our object, aim, and end to uplift man and to make the world a place better worth living in, and so strive to establish that kingdom of God on earth of which Jesus and all the ancient and modern prophets have spoken, by making life sweeter, stronger, purer, sincerer, and juster than it is now or ever has been? If the former is our object the present organisation is well fitted; but if the latter, much remains to be remedied.

"If I may without presumption be allowed to ask and try to answer the question: 'What is wrong with the Churches?' I would say it is not the form or statement of faith, nor our ideals as they are stated by our ministers. I conceive the mischief to lie in the levity, the coldness, and heartlessness of assent, in the hardness of heart which stands like a stone wall and prevents, in so many cases, the spiritual message from finding entrance to the heart. The disease of our Churches is the same in nature as that which afflicts the world generally—it is, plainly, materialism, practical Godliness, Mammonism. The cure for this hydra-headed disease can be found only in a closer walk with the eternal spirit of justice and brotherhood and God, and this alone can improve the life of our Churches."

A Congregationalist comes to the rescue as to the reflection seemingly cast on the ability of our ministers. He says:

"Circumstances have made me for nearly two years a wanderer on Sundays among the London churches, in-

cluding those of the Unitarian order, and I can express a very confident opinion that in the power to give forth a spiritual message in an effective way your ministers can easily hold their own with those of any other religious community.

"Most of your congregations are small, and only men of great devotion and consecration could maintain their work, as they do, at a high standard. One of the most impressive sermons I have heard in the course of my wanderings was at Tolmers Square Congregational Church, with a seating capacity of a thousand, and a congregation of twenty adults and thirty children. Numbers are not everything. When Dr. Martineau preached at Little Portland Street, I am told that the galleries were only thinly occupied, and I know that during the years when I was a seatholder at Bedford Chapel, during Mr. Brook's ministry, there was usually room for everybody. The preacher who appealed to me more than any one I have ever heard, the Rev. S. A. Tipple, of Norwood, rarely had a larger congregation than one hundred and fifty. With the coming of greater power to the democracy and the setting up of an ampler system of education, ecclesiasticism will be put in the melting pot and probably be stripped of much of its power; let us have faith that in this freshened atmosphere our phophets will find a more sysmpathetic response to their courageous message than they do today.

"The Unitarian ministers as a body, will never, so long as they are true to their ideals, fill places like the City Temple or the Metropolitan Tabernacle with an emotional and perspiring crowd. They must always be pioneers and venturers, leaders of a limited band

of pilgrims in the continuous march to the City of God."

But it is always wise to face conditions and meet them as they are and not as we think they ought to be. Time was when our New England ancestors sought the meeting-house from a sense of duty, with little consideration of the gift or personal attraction of the individual who filled the pulpit. It was usually quite elevated and they expected to look up at him and they never thought of doing anything else. Church going was a fixed habit and well regulated society looked askance at the individual who tramped the hills or who was more actively insisted in abolition. He was thought queer and not quite right in his mind.

But all of that has changed and in these days and in this latitude and longitude our churches are more or less neglected. Few people go from consideration of duty. Going to church is a matter of inducement and there is little presumption in its favor, in the minds of average men and women not awakened to its need. We must bear in mind that the large majority are not educated into any thing above the realm of enjoyment. There is another large section, a step beyond, whose minds have been awakened. They are capable of being interested and appreciate intellectual gifts and the presentation of what they fancy is new. Curiosity prompts them and they are keen in fads but they are not at home in any church. Then there are thousands of pretty good people who are constitutionally tired and nothing appeals to them on Sunday but a late breakfast and a comfortable chair. As many more are uneasy unless they are doing something that promises pleasure. They take to the cars or the boats, and es-

pecially to the automobiles and go somewhere—it matters little where. When we lament the poorly attended churches we will do well not to expect too much. All have bodies well-endowed with assorted desires, but those who have discovered their spiritual nature or developed their souls are comparatively few.

It is such a world that churches and the preachers face, and the problem of reaching the heedless is perhaps no more difficult than ministering effectively to the few who are really eligible and ought to be more loyal and less critical. But here again we must accept conditions. People are unreasonable, perhaps, but they are hard to satisfy. Some are over-fastidious and some are very exacting. A preacher must combine all the graces and gifts or he does not attract. He necessarily must be a man of education, of force and of refinement, and must have a message. If he is not modest he is at a great disadvantage, but if he is too modest and does not respect himself he cannot expect the respect of others. He must be a leader of men, and not a driver. No one can abide a scolding parson. He must be patient, or he could not go on doing so much and seeming to accomplish so little, but if he is not driven by divine discontent, how can he stir men to labor for the kingdom?

It is undeniable that what we call the success of every church depends almost wholly upon the character, ability and personality of the preacher. We ought to be more free from dependence on it but we are not. It brings its rewards, with its penalties, for when a man wins the complete respect and the affectionate regard of his people his power for helpfulness is very great and cumulative.

Such a discussion as our English friends are indulging in is beneficial, as far as it goes. It at least clears the way and points out sources of weakness. The trouble with some of our Unitarian churches is that the minister is not clear as to his message. He fails to represent the denominational test. It may be he is too narrowly Unitarian, always carrying the denominational chip on his shoulder, and never so happy as when some one tips it off, and he can rail at the orthodox, or it may be his mind has become wooly and he is indiscriminating and from seeing some good in all things can see no special good in the Unitarian position as held by our best and wisest men. The pulpit is no place for exhibiting dexterity in riding two horses at one time. Before patronizing any new thought be sure that no injustice is done to that which is tried and true, not being led into captivity to phrases out of focus.

As a rule we are hardly just to our ministers. We expect too much from them and hold them responsible for conditions that they suffer from more than we do and for which they are in no wise to blame. We even expect applause when we are sufficiently self-sacrificing to go to church, as though we were conveying a favor by going to hear them. And when we go we array them for judgment and comparison. If we like the sermon we seldom go out of our way to let it be known, while if it does not please us we do not hold our peace. That a minister is seldom at his best we are apt to forget, and we are ready to be critical at all times. We seldom go with him in imagination as he faces each week and the call for concentration on some great theme. We do not allow for his multiplied interruptions and probable distractions, nor

do we appreciate how meagre is his encouragement as measured by what we ourselves demand. And then when Sunday comes we are apt to blame him if we find empty pews in the churches. We hold him responsible for the utter lack of responsibility that is the fruit of such liberality as we have achieved. We expect him to attract large numbers and if he fails we are sure that something is the matter and the discredit is in the pulpit or in the divinity school that trained its incumbent.

When we stop to consider the lack of inducement offered by the profession it is matter of wonder that men of character and ability have the courage to choose the ministry. The very fact that they do proves a purity of motive that we cannot question. No expectation of gain or appreciation prompts a man to fit himself for a preacher. If his conscience does not call unresistingly and his consecrated spirit does not exclude all other service he would not give up all to be a leader of modern men in the following of God.

The upshot of the matter is that we are living in a time of stress and that the church needs all its friends. Not expecting too much, and not being dependent on crowds that we have no reason to expect, those who know what the church is to them, with its varied ministrations of comfort of worship, the quickening of the spirit, consolation in sorrow, and joy in fullness of life, must not let it be crowded out. It was never more needed, not that it is the only hope of a lost world but that it may do its part in the great reconstruction that is surely coming. What it stands for, the life of the spirit, is the supreme safeguard. It ought to lead in the inspiration of all that is best, and ministers and laymen will

waste no time in discussing responsibility, but work together, with mutual forbearance and united responsibility. The matter with the church is merely a reflection of that which is lacking in both the pulpit and the pews.

The progress of the war is added revelation of its gravity. The amazing strength of the forces arrayed to establish by force autocratic will that assails the rights and welfare of mankind, admonishes us that it is no light task that we have undertaken, and hopes for speedy peace have been dissipated. Mr. Wheeler in his spirited poem indulges in no rhetorical figure when he says:

“At stake is the soul of the civilized world.” What at first seemed a struggle for supremacy among nations whose selfishness differed only in degree, has developed into contention on a world-wide plane of two great principles, one of which seeks peace through victory of power, establishing brute force as the arbiter of human destiny, while the other, compelled to withstand force by force, seeks victory by it that it may give way to peace based on justice and right. Soul must survive and man must be free. But that it may we must demonstrate that man’s power and sacrifice for the highest ideals are at least equal to those made by those who seek domination in disregard of the fundamental right on which civilization rests. This is the great peril. Civilization is fighting for its life, and great nations are paying the price of over confidence in ideals unbacked by physical strength able to withstand unbridled brute force.

In the development of individual life the cave man gave way to the control we call law, so that every man need not rely on his individual muscle and club-swinging ability,—else the bruisers alone could survive. Nations in the absence

of the protection and control afforded by international agreement and power, are shown to be subject to the slightly modified will of the most powerful, and the feeble, whatever their size or character, live at the mercy of the strong.

This is so plainly evident today that the poorly prepared, through enormous effort and incredible sacrifice, are meeting the issue, and at any cost, must succeed, for life on the terms probable under defeat is not conceivable and death might be preferable.

We fight for life and for peace that shall provide a reorganized world that can give guarantee of national will subordinated to the will and welfare of all and the reign of justice based on human rights. It is of us that an epochal call is made. Autocratic will, military aggression, brutal disregard of honor, must no longer block the path of man's progress. Democracy, but democracy with a soul, must henceforth control the destiny of man.

Dr. Pierce is inspiring in his straight-out, unequivocal talk as opportunity offers on his journeys. At Salt Lake he made a short, pointed address to a small company at a noon luncheon, and a more extended address in the evening. In both he made his sentiments clear, and discussed present problems with the force of conviction.

"There are only two kinds of people in this country today," he declared, "those who say, 'We will give our money, our food, our lives if necessary, that those who are fighting for us may be fed and protected,' and those who say, 'It is nothing to me if our boys are stabbed in the back, nothing to me that they lack clothing, that they go hungry, that they may be utterly defeated.'"

Again in the course of his talk, while

explaining that our duty today was too great a one to have any room, time or place for hate, Dr. Pierce said: "Liberty is the child of civilization, and the American people love liberty so deeply that they will crush and destroy the power that would slay that liberty, just as a mother turns with almost superhuman fury upon the man who would steal her child away, not because of her hate for the man, but because of her great love for her child."

Dr. Pierce preached in Redlands on April 14th, made an address at Los Angeles on the evening of the 17th. On the 21st he preached in the morning at San Diego, in the afternoon at Santa Ana and in the evening at Long Beach. He visited Santa Barbara on the way up, and on the morning of the 28th began his engagement at Stanford University. On the evening of May 5th he will preach at Palo Alto and on May 12th at Oakland. He will attend the conference at Berkeley, speaking at the commencement exercises of the Pacific Unitarian School for the Ministry at 3 o'clock on Friday and at the final platform meeting in the evening. On the morning of the 13th he starts for home.

The Pacific Unitarian is a candidate for congratulation in that its treasurer felt justified in investing \$500 in a Liberty Bond of the third series. When the legacy of that amount from the estate of the late Henry F. Spencer was paid over last August it was quite reluctantly cut into to pay debts and running expenses. It was felt that if possible its principal should be kept intact. The donation from the Unitarian Club and appropriations from the Conference made possible by belated payments of church collections, together with a good

year of business left more than \$500 in the treasury and all indebtedness disposed of. It seems probable that the cost of manufacture can be met from ordinary receipts (subscriptions and donations), so that the Spencer gift is made the corner stone of an endowment that as it grows may proportionally relieve those who have stood faithfully by these many years.

The Unitarian Headquarters Committee held its annual meeting on April 17th. The report of the secretary, Miss Maud G. Peck, was distinctly encouraging. The number of callers was 117 more than the previous year, nearly 5,000 tracts, papers and magazine had been distributed, over 400 books had been loaned from the Pierce library, the number of borrowers being increased from 70 to 89, more books had been sold, and larger receipts for subscriptions to *The Pacific Unitarian* were reported. The new quarters, 570 Phelan Building, were larger and better than those given up, at no additional cost.

C. A. M.

Notes

The May meeting at Boston marks the ninety-seventh anniversary of the formation of the American Unitarian Association. The anniversary sermon will be in the capable hands of Rev. Minot Simons of Cleveland.

Woodland without a minister shows itself more sympathetic and faithful than some of her older and weightier sisters who have ministers. Contributions were sent both the A. U. A. and the Pacific Coast Conference.

Prof. Wm. H. Carruth has accepted membership on the Board of Directors of Unitarian Headquarters to fill the vacancy occasioned by the death of Mr. J. Conklin Brown.

Mr. Meredith of Los Gatos kindly supplied the San Jose pulpit on the 21st, speaking on "The Spur of Prog-

ress." On the 28th the pulpit was filled by Rev. A. L. Briggs. Mr. and Mrs. Shrout are spending a brief time with her sister in San Francisco. Sincere sympathy is extended them in the loss of their son, a young man of great promise, who bore decline of health with fortitude.

Miss Lucy Lowell was entertained at a special meeting of the Woman's Alliance at Stockton on the afternoon of April 10th. She visited Sacramento on the 11th and on the 12th was given an informal reception at the community club house—an adjunct of the church at Woodland—discussing the war activities of the Woman's Alliance, a matter which she is making prominent in all her visits.

Rev. U. G. B. Pierce of Washington on his way to occupy for several weeks the pulpit at the Stanford Memorial church, was given a public reception by the Unitarian church of Salt Lake City on the evening of April 9th and was entertained at luncheon on the 10th by the Harvard Society. At the reception he spoke on Edward Everett Hale, whom he succeeded as chaplain of the United States Senate. Upon his arrival at Salt Lake he was asked: "When will the war end?"

"It will end when the United States wins it," was his laconic reply.

He supplemented his statement by saying the people in the west do not begin to understand and appreciate the vital significance of the war and do not feel it to a very great extent, except in the matter of prices.

Our church in Washington, D. C., ministered to by Rev. U. G. B. Pierce, is one of the most intensely patriotic in the country, it maintains a Red Cross ambulance at the front, is supplying a Y. M. C. A. hut and is represented in the war by sixty-eight men in uniform.

Members of the Society for Christian Work of the First Unitarian San Francisco church have established a record for individual subscriptions for Liberty Bonds. The society was credited with \$20,000 in subscriptions for the first day of the drive, with \$2,600 the next.

Dr. Francis G. Bradley in a recent forceful address declares that the dogmatic and sacerdotal methods employed by the Christian denominations in years gone by are utterly inadequate to satisfy the intellectual and spiritual needs of man today. A new valuation of Reality and of the eternal laws of righteousness and love must supplant the superficial and transient doctrines of the Christian Church, or the Christian Church must become merely a matter of tradition. Unless religious teachers become more alert and progressive in their thought, Christianity is in danger of becoming a mere survival of antiquity, welcomed only by the sentimentalist and the ecclesiastical functionary.

Rev. Bradley Gilman, in a fine sermon at Palo Alto on April 7th, on "Treasures of Human Hearts," used a pertinent illustration. "One of the treasures dearest to the expanding, unfolding man or woman is freedom. The southern states denied this to the negro prior to the civil war. Owners of slaves asserted that they gave to them all that they needed, more than they were likely to get if they were freed. But northern idealists, like Garrison and Sumner and Phillips, replied that these men denied their slaves the one thing which human beings most crave—freedom, even freedom to make mistakes and go hungry and ill-clad. That situation repeats itself, substantially, today, as the German autocracy provides so many of the creature comforts for its people but denies them the greatest of treasures—individual opportunity and personal privilege. And the result has been that millions of Germany's best men and women have come to this freer land where they may possess and enjoy the vital blessing of a free, unfolding life.

On April 7th the Oakland church held a special service of patriotism. "The American Flag in Peace and in War" was the pastor's topic. Appropriate decorations of flags and emblems made the church attractive. Quotations from the best American poets on "The Flag and Its Symbolism" were read.

San Francisco is persevering in her habit of going over the top. She considerably passed her \$54,000,000 allotment of the Third Liberty Bond, the probable total being \$60,000,000, contributed by one in five of her population. In the same spirit the First Unitarian church sent \$27 more than the customary \$400 as her annual contribution to the treasury of the American Unitarian Association.

"Children's Year" in the United States of America started on April 6th, the anniversary of the declaration of war, and, among other schemes for the physical, intellectual, and spiritual betterment of the young, it will be signalised by a highly scientific endeavor to reduce infantile mortality. It is estimated that at least a hundred thousand infant lives will be saved in the United States alone during "Children's Year."

The Children's Bureau of the U. S. Department of Labor issues a serious warning on the danger of children through decline in fresh milk in the diet of children, by reason of its high cost and decreased means. In 1917 less than 41 per cent of the recommended daily allowance was consumed in Baltimore, while in 1918 it fell to 14½ per cent.

Miss Lucy Lowell on April 19th, after a delightful trip on the Columbia Highway, was given a reception by the Alliance of the Portland church.

In her address she urged the religious motives of the Alliance meetings be kept in mind. "Religion is one of the objects of the Alliance," she said. "Make the difference between club meetings and Alliance meetings distinct."

"I am pleading with you women, as church goes, to observe a reverent silence after entering the church and to see that the members of your families do the same thing and manifest a devotional spirit."

Unity Club of the Oakland church held its last meeting of the season on April 24th. Rev. W. D. Simonds delivered the last of his series of lectures on "The Sacred Cities of the World."

Rev. Charles Mundell on April 7th at Richmond spoke on "Radicalism and World War." His scripture lesson was "a portion of the word of God according to the Prophet Thomas Jefferson, found in that divinely inspired document known as the 'Declaration of Independence.'" And his text, "a sentence from the word of God, according to the Prophet Woodrow Wilson, found in the war message to congress, April 2, 1917: 'The World Must be Made Safe for Democracy.'"

He proclaimed himself a radical-liberal in religion, economics and politics. He continued:

"Fundamentally and essentially I am a pacifist. Most all of us are, if we're Christians. We hate war, we believe it is wrong to kill, maim, and destroy. We hope for the final abolition of war and of all that it involves.

"But, my friends, I have come to view the situation in this light: Much as we hate war and the killing of our fellows, there are some things worth fighting for, and among them are the rights of self-government and free development for every country in the world, strong or weak. . . .

"President Wilson has infused the world struggle with an idealism that is sublime. His splendid doctrines are covering the earth like a pool; they are consuming opposition and despotism like a wild fire. He has set the whole world to talking and thinking of liberty, freedom, justice and democracy."

The *Martinez Standard* in an article on "Barring Out the Unitarians" having reference to the Y. M. C. A. and war work, says:

"The Unitarian hitherto has been supposed to be more or less harmless. He does not wear white nightgowns in public when conducting services, or lead impassioned meetings with a tin horn, where the business of saving souls is reduced to a commercial proposition. He does not write ponderous tomes on ethics or indulge in hair-splitting discussions on the higher criticism. His main concern is to build up character by an orderly process of self-development, or to teach the fundamental prin-

ciples of life without self-advertisement, ridiculous ritual or redomontade."

A very significant memorial service for Rev. Celia Parker-Wooley was held at the Lincoln Center, Chicago, on April 7th. Many joined in earnest tributes to her character and influence. Her early life was spent in Coldwater, Michigan, where she graduated. In 1876 she removed to Chicago, where she has since been a valuable and influential citizen. In 1894 she was ordained to the Unitarian ministry. For two years she had charge of the society at Geneva, Illinois, and then for two years conducted an independent church on Chicago North Side. In 1904 she organized the Frederick Douglass Center, where, with her husband, she has since lived. During these years she has written and published much of value. She has frequently filled the pulpit of Jenkins Lloyd Jones, in his absence, and for thirty-four years has been on the staff of *Unity*.

Not long ago the California Writers' Club made a pilgrimage to the home of the late Jack London, in Glen Ellen, for the purpose of planting a tree in his memory. Professor William S. Morgan of the Pacific Unitarian Divinity School delivered an address on "Civilization: Jack London's Viewpoint." He found it succinctly stated in "The People of the Abyss." The closing words of the address epitomizes it.

"The great heart of Jack London went out to the submerged tenth. He loved human beings; he loved the poor and down-trodden, just because he and they were human. He saw in them the wretchedness created by civilization and wielded his pen to protest against the destruction of God's image in human beings and his protest will continue until a better civilization is realized. It was a demand for an ethical and a brotherly civilization."

The conference at Berkeley, beginning May 8th, gives promise of being live and profitable. Combined cost of transportation and other urgent calls for money will reduce customary numbers, but will not preclude a session of value.

Communications

Letter From Hemet

Any one who experienced our earthquake twelve years ago has a memory that quickens sympathy for others who measure up their helplessness against nature's boundless power. On Sunday, April 21st, the elevated plateau that faces the San Jacinto range of Southern California experienced a succession of severe shocks that did much damage. Our minister at Hemet, Rev. William Pearce, cultivates an apricot orchard a few miles from the thriving town. He writes in good courage expressing the determination of the little society to go forward and do its best. Of the distressing event he says:

"Hemet, Cal., April 25th, 1918.

"Last Sunday this community was visited by a terrible earthquake at 3:30 p. m. Every business building of brick in Hemet was so badly shattered that it must be torn down and rebuilt. In San Jacinto the wreckage was deplorable, indeed. Every brick business structure is flat on the ground, a complete wreck. All over the valley the wreckage has been severe. My own home was badly injured. All my books and all of Mrs. Pearce's dishes were thrown on the floor. I carried out two large pails of broken china. Of course we feel sadly, but hope to survive. My cement flume carrying my irrigating water to my apricot orchard is completely destroyed. It must be rebuilt. \$500. I had bought liberally of our Liberty Loan Bonds when this crash came, so that this loss must be met by borrowed money.

"It was my intention to sell out next year when I expected a very large crop and devote more of my time to build up our views of a liberal Gospel. The earthquake, though, will destroy values for a while, so I must be content to remain here for some time, at least. The longer I continue in this liberal ministry the more I see the necessity for the passing of orthodoxy. I am coming to believe more and more that our thinking about the Fatherhood of God and the brotherhood of man must radically change, before we can realize it as

an ideal in life. These are terrible days and the man who views the tragic scene of blood and death in the light of the final issue can remain calm and serene.

"Yours very sincerely,
WILLIAM PEARCE."

First Allegiance

EDITOR PACIFIC UNITARIAN:

In the March *Pacific Unitarian* you print a letter from Francis Watry on "First Allegiance" which leaves the entire question in a haze for want of clear definitions. When H. G. Wells said "No Caesar that ever lived is entitled to the first allegiance of man," what or who did he mean by Caesar? Did he mean "a usurping ruler who can pretend no title but that of being stronger, nor challenge the people's obedience upon any other obligation but that of their necessity and fear"? If that is what he means it is doubtful if either the *Boston Transcript* or yourself would criticise his defiance as opening the door to a "dangerous doctrine."

But it is safe to say that both *Transcript* and *Unitarian* assumed Mr. Wells to mean by Caesar that State personified, and assumed further that when Rev. John Haynes Holmes quoted Mr. Wells he had in his mind the democratically constituted State as we know it in the United States of America. Thus interpreted the statement then becomes "the State (or Nation) is not entitled to the first allegiance of man," and here we have the dangerous and destructive doctrine known as Anarchism.

Mr. Watry further confuses the issue by saying; first, "I give my first allegiance to *no man*," and later, "In refusing first allegiance to '*man*' I do not feel that I am less true to what is best and highest in my country and its institutions." Surely here there is grievous confusion of thought,—first, reference is made to "a man" or individual, and in the next breath, as if no distinction existed, a change of the reference is made to the collective noun "man," the idea conveyed being that allegiance is denied to "man" organized democratically into a State, as un-

der existing conditions the individual is not expected to render allegiance to "man" in any other form.

While Mr. Watry does not state where or to whom first allegiance is due, the implication seems to be that it is due to God or to God's will. The question is immediately raised as to whose interpretation of God's will is to be accepted—that of Kaiser Wilhelm of Germany, Woodrow Wilson, or Francis Watry? Each of these three men has doubtless a clear conception of what God's will is, and in each case God's will will be found to be a reflection of the man's own will. Thus, if God's will is the only guide to which our allegiance can be rendered there will be as many different rules of conduct as there are conscientious, God-fearing men. Mr. Watry would be the last man in the world to claim that Mr. Holmes and himself have any monopoly of God's revelation, nor would he contend that Woodrow Wilson, William Howard Taft, Theodore Roosevelt and the rest of the plain everyday Americans whose ideas of duty and sacrifice lead them to support the national policy are wandering in outer darkness, cut off from the divine light dispensed for the special illumination of Mr. Holmes and those who think and feel and act as he and Mr. Watry and their sympathizers think and feel and act in the present crisis.

As a matter of fact all of these men are members of a political organization, democratically constituted. Mr. Holmes is furthermore a socialist, and must realize that organization and allegiance to organization are the very essence of the system in which he believes. If, however, each individual is permitted to rebel or refuse to co-operate when the national organization formulates a policy in a time of crisis, then neither socialism, nor organized society as we know it, can remain a possibility. What we will have in that event is not socialism nor social organization of any kind, but the extreme individualism known as Anarchy, a system for which there is much to be said, but which is regarded in the United States at the present time as a dangerous and destructive doctrine.

The alien who applies for citizenship

in the United States is required to take the following oath: "I will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic; and I will bear true faith and allegiance to the same." There is here no proviso relieving the applicant from the obligation to support and defend the Constitution or the law, if in his judgment they do not conform to his understanding of God's will. That would be a qualified or divided allegiance, and the man prepared to give only that kind of allegiance is not eligible for admission to the rights and privileges of a citizen. This suggests the question as to whether such a man is entitled to retain the citizenship which he may have already acquired. Refusing to subordinate himself to social control in matters which society has decided shall be so controlled, can a man fairly claim the benefits of social organization? Is such a man not, to all intents and purposes, "A man without a country"?

There is here no question as to a citizen's right to make an effort to change a law. That is another and an entirely different matter, having no bearing whatever on the question of allegiance to laws which have been enacted, and are in force. And it is precisely because in a democracy each citizen has this right to transform the minority of which he may be one, into a majority strong enough to embody their will in legislation that makes the duty of allegiance to such legislation not only legally but morally binding.

What then shall be done with men who in this time of stress and trial and sacrifice refuse this allegiance? In ordinary times they would be ignored, leaving to discussion and the prevailing common sense the exposure of their dangerous sophistries. But these are not ordinary times, and the nation is aroused to the conviction that the man who, in this crisis, refuses first allegiance to the national government, or instigates opposition to the national policy, is an effective ally of the nation's enemies and all that they stand for. If such a man is not accorded the treatment due to an enemy, it is only because the overwhelming national sen-

timent sustaining the government makes it expedient and safe to ignore his efforts to weaken allegiance to the national will as embodied in the government policy.

SAMUEL LEASK.

Quoting Scripture

EDITOR THE PACIFIC UNITARIAN:

If I had inserted two small words in my article in *The Pacific Unitarian* for March, page 65, it might have saved a column and a half of the April number. It would have been more precise if I had said, "Jesus says, *in effect*, 'Know ye not that I am able to call twelve legions of angels to do my fighting for me?'" instead of simply, "Jesus says." But even without the qualifying phrase, "in effect," it is doubtful if any of the readers of the *Pacific Unitarian* gave the sentence any other interpretation than the one intended—as expressing my idea of what Jesus meant.

I ask in all fairness: For what other purpose than to do his fighting for him would Jesus, or anyone else, call for angels at the moment of his arrest by organized plunderers bent on stamping out his propaganda? What "entirely different thing was evidently in the mind of the author?" And why did Jesus say a few hours earlier, as recorded in Luke 22:36, Revised Version, "But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloak, and buy a sword?" Ordinary means of resistance are obviously hopeless where Jesus is recorded as saying, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword;" and Peter saves his own life by instant obedience. But Peter's sword is evidently one of the same that figure earlier in the evening, where the disciples are recorded as saying, "Master, here are two swords," and Jesus replies, "It is sufficient."

The main point of my original argument is: That international outlaws who torpedo Red Cross hospital ships, who loudly proclaim themselves responsible to nobody, who have the resources of huge nations at their command, and

who openly boast that any compromise peace that leaves their military machine intact is only a breathing spell, introducing the next "glorious war," must be persuaded with the *kind of arguments that they consider themselves bound to respect*.

Yours for Victory and Democracy,

HORACE B. NEWTON.

Events

Associated Alliance

The spring meeting of the Associate Alliance of Northern California was held in San Francisco April 6th, 1918. Mrs. Wyckoff presided in the enforced absence of Mrs. Shrout, the President.

Opening devotional exercises were conducted by Mrs. Russell.

Minutes of the last meeting were read and approved. Then the Treasurer's report.

Mrs. Wilson of San Jose moved that the traveling expenses of the President, to the meetings of the Associate Alliance be paid. Seconded and carried.

Mrs. Wilson brought greetings from Mrs. Shrout, who is detained at home by the illness of her son. An expression of love and sympathy from the Alliance was extended to Mrs. Shrout, and also to Mrs. Dutton, who has been ill.

Under communications was read a request for sweaters at the Base Hospital at Camp Fremont.

Under unfinished business the resolution laid over from the last meeting was taken up, and after a quite general discussion, was put to vote and lost.

Under new business, an invitation to meet next in Berkeley was accepted.

It was moved and seconded that the present five subscriptions to the *Pacific Unitarian* be renewed and that in the disposition of these five copies be left to the Executive Committee to decide where they will do the most good.

Reports from Societies followed:

Alameda.—18 or 20 attendance at weekly meetings. All work is for Red Cross and shut-ins.

Berkeley.—75 members, average weekly attendance 20; regular meeting day

Thursdays. Have given \$50.00 to the church and \$100.00 to Unity Hall.

Oakland.—Gave a very fine report of work done and interest manifested; 600 garments made. One change was made which was thought necessary in these strenuous times, was to substitute a social for the annual banquet.

Palo Alto.—Membership the same and all busy.

San Francisco.—Garments are given out to needy regardless of creed; the number had recently reached 500; a fine post-office mission; strong Red Cross Unit. Over \$1,200.00 raised by the War Savings Stamp Unit. Third Liberty Loan.

San Jose.—A most active society. Has held twelve regular and four special meetings and seven social afternoons.

A roll call of societies gave 83 present: Alameda, 4; Berkeley, 18; Oakland, 14; Palo Alto, 4; San Francisco, 30; San Jose, 9; Boston, 1; Montreal, 2; Denver, 1.

Mrs. Baldwin moved that \$10.00 be spent for War Savings Stamps for the Associate Alliance of Northern California. This motion was seconded and carried unanimously.

Miss Lucy Lowell, President of the General Alliance, was introduced by Mrs. Baldwin.

Miss Lowell began with a few intimate words; bringing greetings from the General Board and from the branches of Brookline and Jamaica Plain. The subject of her address was "Loyalty."

Loyalty is giving the best in us to the thing we are loyal to. It is the quickening of the religious life; regular attendance at church, and when there, maintaining a religious atmosphere to give support to the minister (Miss Lowell here voiced an ardent plea for *reverent silence* in church). Regular attendance at *all* Alliance and other society meetings and *heartly co-operation* in the work being carried on. Do all you can to foster and help *all* Young People's Unions. Become acquainted with the work of struggling churches. Attention was especially called to the schools in North Carolina.

At Swansboro Mr. Robinson also ministers to White Plain and at Bear Creek. Miss Pecker is teaching at Swansboro (I would call attention to Miss Pecker's very interesting report in the Manual of 1917-1918). The schools in western Canada were highly commended.

In summing up, Miss Lowell said: Come to *all* meetings, co-operate heartily in *all* work and give the support of a regular attendance and reverent silence in church; and for the subject filling all our hearts now she gave a quotation from Mr. Crothers' sermon: Remember "It is not death that matters, but *what they die for*."

Mrs. Wilbur's paper on "What this World Needs," followed.

Mrs. Wilbur said what this world most needs is Faith. First to persistently take a high spiritual view and not dwell on death; and second not to yield to discouragement. Unitarian women over emphasize our revulsion from the world of old beliefs.

Mrs. Wilson said: A greater sense of personal responsibility, and a clearer understanding of salvation by character is what the world needs. "This above all, to thine own self be true; and it must follow, as the night the day, Thou canst not then be false to any man."

Mrs. Miller: The world needs men and women of strong character.

Miss Loud: The world needs *Faith*. The greatest help we can give the men at the front is an *unwavering* faith in them and the triumph of our cause.

Mrs. Frost: We need to deal with the *young*; to prepare children for right life, and to look to ourselves to see how we can best make stronger the brotherhood of man.

After singing the "Star Spangled Banner" the meeting adjourned.

Respectfully submitted,
LENA P. HOLMES, Secretary.

Be your real self and you will be original.—*Henry Wood*.

Helping some one else is the secret of happiness.—*Booker T. Washington*.

Our life is what our thoughts make it.—*Marcus Aurelius*.

Report of Field Secretary

As Field Secretary of the Pacific Coast I would submit my report for the past year. In general it has been uneventful. The churches have been steadily maintained but have no doubt suffered with most organizations in being subordinated to interest in the one overshadowing interest—the prosecution of the war. Both in the matter of support and of attendance we have perhaps reason to be thankful that we have held our own. While we show little evidence of growth we are glad to feel that we have manifested increased activity in united work for Red Cross and general patriotic helpfulness. We have worked through the churches, or as churches, with energy and earnestness for the alleviation of suffering and the support of many worthy ends, and it has done us good. Our ministers, generally, have served efficiently as leaders of public opinion and directors of practical work, and it is to our credit that we have been more interested in service than in self-seeking.

In our Pacific Coast territory, including British Columbia, we have 32 church organizations and six preaching stations. There are 29 church buildings. Three churches, Hemet, Richmond and Stockton, occupy halls. We have 25 settled ministers. Two of them serve two congregations each. Three pulpits are vacant, and two churches conduct lay services.

A number of changes have taken place in the personnel of our ministerial body during the past year. Rev. Fred Abou Weil, for ten years minister at Bellingham, accepted a call to Denver, Colorado. Rev. N. A. Baker was transferred from Santa Ana to Bellingham. The vacancy at Santa Ana, and also the vacancy at Long Beach, was supplied by the election of Rev. H. N. Pfeiffer, who preaches in the morning at one and in the evening at the other. Rev. O. P. Shrout similarly serves San Jose and Alameda. Rev. William Short resigned from the Palo Alto church and in his place Rev. Bradley Gilman, formerly of Canton, Mass., has been called, and is effectively at work. Rev. J. M. Heady resigned from Salem and was succeeded

by Rev. Edgar M. Burke, a graduate of the Pacific Unitarian School for the Ministry. Rev. Ernest J. Bowden another graduate, is satisfactorily serving the church at Victoria. The church at Vancouver has lately resumed services under the temporary charge of Rev. E. Howard Durning, who has been unanimously called. Rev. Christopher Ruess of Fresno, having resigned, the important point in the San Joaquin Valley has been temporarily cared for by Rev. J. Covington Coleman, formerly a successful Methodist preacher who lives on a raisin farm near Kerman, where he has organized a preaching station. He has also served the preaching stations at Reedley-Dinuba, and held monthly services at Hanford. Rev. F. R. Kennell, who has served the Richmond church, is candidating in an Eastern church and Rev. Charles Mundell, pursuing studies at the Berkeley Divinity School, has taken up the work. The churches at Santa Cruz, Woodland, Eureka and Hood River are without settled ministers, but show varying evidence of life. The Santa Cruz church is working out an interesting experience, holding regular services at which some one reads one of the many excellent sermons published by the A. U. A. The congregations are not large but they are interested and feel that they are helped by their friendly gatherings where each brings anything he finds for common edification. At Woodland occasional meetings are held and self-respect has been gained by paying off all indebtedness. When conditions are more favorable it is proposed to resume. This also applies to Eureka and Hood River.

Of our churches fifteen are assisted by the American Unitarian Association in an amount diminishing from year to year.

During the past year the only conference that has been held was at the Seattle University Church on October 9th and 10th, a very profitable gathering of the North Pacific section. The Coast conference, omitted last year from consideration of priority of war interest, will be held at Berkeley on May 8th, 9th and 10th.

During the year, in addition to brief visits I have made two trips to the South, and one of 2,500 miles to the North. Most of our churches are doing good work—some of them are strong, more are faithfully struggling with adverse conditions. The general need is vitalizing,—more life, more strength, more devotion, more consecration.

CHAS. A. MURDOCK,
Field Secretary.

In Memoriam

Byron Jackson, Jr.

We honor those who turn from peace and safety and venture the loss of life in service of their country, and we do well. And when the offer results in the supreme sacrifice and life is lost in support of a great cause the honor is sealed in deep gratitude and admiration.

The first name to be inscribed on the supreme honor list of the First Unitarian church of San Francisco is that of Lieutenant Byron Jackson of the Aviation Corps, who fell to his death at Wichita Falls, Texas. He was the only son of Byron Jackson, a well-known mechanic and manufacturer of San Francisco. He had his father's mechanical aptitude and interest in machinery of every kind. He was a good student and after graduation from the Lowell High school entered the University of California in the class of 1916 and the department of Natural Sciences. He was a member of the Beta Theta Phi Fraternity. After his graduation he obtained a position with the Holt Tractor Company of Stockton and later with the Bean Tractor Company of San Jose. His parents, devoted to him and living for his welfare, made their home wherever he was.

From the time war was declared he often said to his mother, "I feel that I must enlist, and serve my country." He spoke to others of the duty of every young man to hear his country's call, seeming to have a clearer vision than most of his associates. He gave up his position at San Jose and the family returned to San Francisco in August, 1917, and about the first of September

he enlisted in the aviation service. He passed all examinations and entered the ground school at Berkeley October 6th, graduating with honors on November 30th. His squadron was ordered to the flying school at Wichita Falls, Texas, and he left for that point on December 4th. What with sand storms and blizzards which prevented flying for weeks at a time, he completed his flying tests March 22d and received his commission as second lieutenant. He was warmly complimented on his fine work and was appointed instructor at Call Field. On March 11th he wrote, "I have had no accidents since I have been flying, and am as enthusiastic about flying as ever, and now I know, what I always thought, that the most interesting and by far the best service in the whole army is that of the man who does the actual flying."

The fatal accident occurred on April 1st. The fall was from a considerable height and death was instantaneous. Singularly the cadet who accompanied him was not seriously injured. He was unconscious for a time and in his ravings is said to have betrayed the fact that the cause of the disaster was his having become frightened, clinging to the levers with his hands and feet, preventing Lieut. Jackson from controlling the ship.

And thus at the outset of a career of bright promise one of the best equipped and most dauntless of officers was denied the opportunity for service that he had looked forward to.

Young Jackson was of fine character, an earnest, kindly, cheerful type of manhood, a gentleman in every fibre of his being, an unselfish, devoted son, beloved and respected by all who knew him. He showed his courage in quite another way when in his later boyhood he presented himself one Easter day as one who formally associated himself with the church he, with his parents, attended, receiving the right hand of Fellowship.

In his spotless life and his heroic death he has shown himself worthy of the highest human Fellowship, and given the strongest proof of his love for his country.

Earl Shrout

On April 19th at San Jose, Earl Shrout, the only son of Rev. and Mrs. Oliver P. Shrout, succumbed to a severe attack of tuberculosis. Every effort to restore health, and for alleviation of suffering had been made but for many months the end was evident.

The many friends gathered at the home of his loving parents and amid a setting of wonderfully beautiful flowers the services were conducted by his father. It was an occasion of tender and beautiful expression.

Mr. Shrout, in speaking of his son, said: "I was not only his father, I was his minister, and he trusted me in both attitudes. We have asked you to come here today, that you might share with us the mingled joy and sadness of this hour, precious to us all; joy that our son has gone out into a larger, more beautiful life, and sadness that we had to let him go alone, which is a sort of selfish sadness." He spoke of his son's last hours as being full of faith, and absolutely devoid of all fear; together they had talked of the many problems of life, its meaning and value, and he felt Earl was going out into a broader and more abundant life. Reading from Omar Khayyam.

"Why—if the Soul can fling the Dust aside,
And naked on the air of Heaven ride,
Were't not a Shame—were't it not a Shame for
him
In this clay carcass crippled to abide?"

Mr. Shrout felt that his son's body having failed to serve him longer, it was best he should leave it for a better one. Very few present had known Earl at his best, as the disease that ended his life, had long since laid its hand on him, but all who were present felt something of the benediction his life had been to his parents and friends. The tender poem of James Whitcomb Riley, "He is not dead, he is just away," was the final word given.

Mrs. Shrout spoke of the many joys and sorrows of motherhood, and of the great privilege it had been to be the mother of such a son as hers, closing with a quotation from Dr. Mary Allen's beautiful poem on motherhood.

"Mothers alone drink joy's enraptured height.
Here, too, they touch the heart of Love Divine;
O Father, God, how very good Thou art
To give us joys that else were only Thine!
A partnership with God, is motherhood;
What strength, what purity, what self-control,
What love, what wisdom, should belong to her
Who helps God fashion an immortal soul."

Mrs. Shrout felt that her son had helped to fashion her soul, more than she had his.

Mr. C. S. Allen, a close friend, who was much with Earl the past two years, said he had never known a more sincere and genuine soul; one who loved nature, and all beautiful things of life. He was utterly without pretense and while always seeking truth he had very clear views along all lines of thinking.

Mr. Earl Shrout was born in Illinois, coming to California 17 years ago at the age 35. Always unusually bright, he attended several universities, among them being the University of California. He became interested in journalism through working on the *Daily Californian*, and went into newspaper work, writing for the *Woodland Mail*, *The San Francisco Examiner* and the *Sacramento Union*.

His health had not permitted of business activity for several years.

The Divine Helper

The little sharp vexations,
And the briars that catch and fret;
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too,
And tell Him the baffled purpose,
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

Every brave heart must treat society as a child and not allow it to dictate.—
Emerson.

Despair and disappointment are cowardice and defeat.—*Thoreau.*

The religion of love and reason has no tenets. It rests on a principle, a mode of thinking. — *Celia Parker Woolley.*

Contributed**Happy Hours With the Masters
My Debt to the Stage**

William Day Simonds

What follows is of necessity intensely personal. Whatever value it has arises from the fact that here is one man's experience, and here the conclusion of one unprejudiced student. I say unprejudiced. Once I was prejudiced against the theatre with a deep ingrained antagonism. It was my fortune to grow to manhood in the hill country of Vermont during that period when the Moody and Sankey revivals made our orthodox villages more severe and strict than ever. At that time, too, Dr. T. DeWitt Talmage, then a great leader among church people, was thundering against the play house as the "ante-room of Hell." Well do I remember one widely quoted count in his indictment in answer to his own question as to the kind of people who go to the theatre. "Horse-jockeys go there. Thieves go there. The lecherous go there. Spendthrifts go there. Drunkards go there. Lost women go there. The offscourings of society go there by scores and by hundreds." And so in lurid rhetoric he taught us to believe that the theatre was chief among the "Sports That Kill." Little wonder that one so taught should grow up in the opinion that practically all actors were bad men and most actresses immoral women.

So great an effect did all this have upon my good little mother that when I left home at the age of twenty-one she exacted a solemn promise from me that I would never enter a theatre. Under that promise I went to Chicago to engage in a young man's first battle alone with the great world. For sometime my promise was sacredly kept. But at length I reached the conclusion that it was my duty to see and know for myself. It was plain enough after a brief experience that I could not see the world through my mother's eyes. She had departed, as I knew, a good bit from the teachings of her parents, why should I be bound by the outlook of mine unless these teachings proved true

and good? I would at least see for myself. But what a struggle with conscience, what a tempest in the brain. After a battle which now seems grotesque I purchased a ticket to Haverly's Theatre, and to the play, "Uncle Tom's Cabin." But as I waited for the curtain to rise I was so smitten in soul that had the building tumbled down about my ears as a punishment for my wickedness in visiting the "ante-room of Hell" it would have seemed entirely fitting. "Uncle Tom's Cabin" that night was as beautiful as it is possible for the dear old play to be when all the meretricious "business" now introduced by managers without taste, is omitted. Never since have I seen so noble an "Uncle Tom," and never a "Little Eva" so altogether lovely and angelic. I was entranced. I went out of the playhouse muttering, "Talmadge lied. My mother was deceived. The theatre is a splendid institution. I am going whenever and where ever I can." Some weeks later I wandered into the old Chicago Coliseum, for at that time all theatres looked alike to me, and all good. The less said about the show the better. It was probably as bad as the police would permit, even in the days when Chicago was known as a wide open town. I left the house knowing practically as much about the theatre as I know today. Namely, there is a good theatre serving the best interests of society, and there is a bad theatre to be condemned by all decent people, both in and out of the church. And that is the whole case in a sentence. And both of these duties are, or ought to be, imperative.

But I hasten on to speak of my indebtedness to the stage, and of certain happy hours with the masters of dramatic art. As a teacher it was my duty to take successive classes through the play of Hamlet. I thought I knew something of the depth and beauty of Hamlet's philosophy. I was mistaken. Not until I saw and heard Edwin Booth as the "Melancholy Dane" did I dream of the wealth of mental treasure, and all the varied forms of wit and poetry in that marvelous play. And above all the possibilities of the human voice as

an organ of expression, it was a new revelation of the majesties of Shakespeare, and an introduction into a veritable Palace of Art. I heard Booth many times in many plays. I learned the story of his sorrowful life. His battle with temptation and misfortune, his life-long effort to elevate the stage, the courage with which he met his private griefs, his strict integrity, it was all an inspiration to me when most I needed the help of the good and the example of the great. It is not too much to say that Edwin Booth was an inspiration to a whole generation of young men, for few in any profession have left nobler record than this man, the son of an actor, and himself wholly a product of the theatre.

But there was one actor I loved more in my eager youth than Booth. Dear old John McCullough, the "noblest Roman of them." He was so manly, so human, so like the rest of us poor mortals. As weak as Robert Burns with wine and women, but for all that a noble soul who struggled, and fought on, and did a world of good ere he passed to the "silence of pathetic dust." To hear him as Brutus was to really live in the Eternal City in the days of Julius Cæsar, and to come close to the nobility of Rome. Through all the years I can hear his death cry when there was no more to say than this—

"Our enemies have beat us to the pit
It is more worthy to leap in ourselves
Than tarry till they push us.
.....Countrymen,
My heart doth joy that yet, in all my life,
I found no man but he was true to me."

Brutus was the ideal Roman, and John McCullough was for all time the ideal Brutus. Never have the noble virtues of courage, patriotism, faithfulness, gentleness, self-reliance been more adequately portrayed.

I can but pay passing tribute to Lawrence Barrett, whose Cassius was every whit as notable as Booth's Hamlet, and whose influence upon art and life was without a stain, or of Tom Kean, often ranting it must be said, but with moments of real inspiration, or of stately Mary Anderson whose sorrowful Jane Shore is indelibly imprinted upon my

memory. Nor can I speak as I would like of Mansfield and Southern, of Julia Marlowe and Mrs. Fiske, of Ada Rehan and Margaret Anglin, and other of the masters from whose work I have received pleasure and profit. All too little mention can be made of those foreign actors who have made life richer for the discerning of this generation by their genius. Who of us seeing Salvini in Othello failed to almost worship a power so great and terrible? Cursed jealousy of the Moor and the black treachery of Iago, and the despicable weakness of swaggering Cassio, what a sermon, each victim entangled in the cruel web of falsehood. How we left the theatre abhorring that "divinity of hell" that lures an honest man to destruction with "heavenly shows." Remember, friends, when dealing with the question of the stage, that Othello, and all of Shakespeare was written by actors for actors. William Shakespeare, who has been called the "Emperor of Literature" would never have found expression but for the theatre. We owe much of the finest and noblest in human speech to the theatre. Yet it is hated of small men and condemned by narrow souls.

In later years even the gospels have received a new interpretation by Forbes Robertson in the "Third Floor Back," and the old lessons of sowing and reaping in the great impersonations of Mrs. Patrick Campbell. But of all foreign actors I owe most to Henry Irving and Ellen Terry. Especially for the new understanding of the troubled course of human history I received through witnessing these master artists in Charles I. For the first time I then and there comprehended the inevitableness of strife and warfare among men no wiser than ourselves.

How could the elegant Charles I with his courtly manners, his royal garments, his Van Dyke beard, and his mind possessed by the doctrine of the divine right of kings, understand Cromwell and his unwashed Puritans, or how could these plebeian men understand the King and Nobles? Impossible. War to the death was inevitable. So I learned

a new charity in the study of the past and a new justice in weighing the present. There is something which drives men on. Let us be merciful in judgment.

And now I wish to speak affectionately of certain actors we can not quite rate among the masters. One of these I heard many times, and never understood why he did not become a star of the first magnitude. Success and failure are equal mysteries in this world which a friend of mine says, "goes wheeling round upside down." Joseph Hayworth as Robert Emmet certainly touched greatness. In his portrayal of the Irish hero one could sense a people's unconquerable hope, a nation's indestructible faith, and there was all the tragic dignity of sorrow in his last speech,—“My race is run—the grave opens to receive me and I sink into its bosom.. I have but one request to ask at my departure from this world, it is the charity of its silence. Let no man dare to write my epitaph. When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written.” John McCullough's leading man for many years, Hayworth should have inherited his mantle and continued his work. He did not. Why?

And now I am going to say something fairly shocking. If Sol Smith Russel were alive and if he was to give a single performance of "The Peaceful Valley" in our city tonight I should much prefer it to any sermon I could hear in any church. What a dear play it was, and how convincingly he impersonated the simple country lad who triumphed over all his enemies by virtue of his transparent honesty. There is no cleverness that equals the truth plainly and kindly spoken. There is no wisdom like the loving spirit. This was the fine teaching of Peaceful Valley as given by that delightful actor and good man, Sol Smith Russell.

And was there ever a more beautiful portrayal of the divine law of self-sacrifice than that given in Shore Acres by James A. Hearne? The kindly old man finding all joy in life just in helping and loving others. And how gently

Denman Thompson called us back to nature in the "Old Homestead." Did any one ever witness that play and not feel ashamed of the graft and selfishness of our modern striving after wealth, and the baubles of fashion? But I may not linger over the happy hours I owe to Crane, and Hackett, and our own David Warfield, and many a worthy actor, known and unknown.

How shall we test the measure of our indebtedness to the theatre? Just as we would test our debt to the church, or any worthy institution. Try to think of society absolutely devoid of all dramatic art. Try to think of the world of literature without the master dramatists, ancient and modern. Picture modern society with all the toil and burdens of today without the relaxation of the play, without the interest and instruction of the theatre. Think of the loss to our own day and generation if Booth and Barrett, if Irving and Forbes Robertson had never lived, or had been denied the right of dramatic expression. To do this is to think of a drab world robbed of much of its beauty and sweetness. The theatre lives because it deserves to live. There is no other sane conclusion.

A Creed

To be earnest, to be strong,
To make light the way with song;
Slow to anger, quick to praise,
Walking steadfast through the days,
Firm of purpose, sure of soul,
Pressing onward to the goal,
Upright, even, undismayed,
Sure, serene, unafraid.

* * * * *

To be gentle, to forgive,
True to life and glad to live;
To be watchful and to be
Rich with boundless charity;
To be humble in success,
Strong of heart in bitterness,
Tender, gracious, thoughtful, good
In our man- and womanhood.

—J. W. Foley.

The meadow-lark—
Oh hush! Oh hark!
'Tis the meadow-lark:
He speedeth the morning star.
His voice is clear
As a bell that's near,
And sweet as a bell that's far.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Sacraments in Free Churches

If what was said about sacraments in this Department of the March number of the *Pacific Unitarian* was true then the question for a free church, or any other church, is not "shall we or shall we not observe sacraments?" but how much or how little? Sacraments are the sensible,—that is to say, the audible, visible and tangible, poetry of religious utterance. And unless a religious organization foregoes every act of public worship it does still retain a minimum of sacramental usage. Every public prayer, every hymn, every 'responsive reading' is an outward sign, or ought to be, of an inward grace; and is in reality a sacrament in proportion as it is so considered and so practiced.

Shall this minimum of sacramental usage be the standard for our free churches or shall they endeavor to standardize to a larger measure of sacramental usage?

It may readily be surmized that I unhesitatingly favor the second alternative.

Preliminary to definite and constructive suggestions, let me offer the following observation as bearing on our case:

1. Those churches which practice no sacramental usage except public prayer, hymns and responsive readings are the very churches where these acts tend to become less sacramental and more and more formal, less and less real therefore as worship, more and more of a piece with the "violin solo."

2. The problem has a tendency to solve itself by the fact that those churches which purposely minimize sacramental usage will probably continue as heretofore to sicken and die.

3. No increase of sacramental usage can be forced. It must come no faster than it can come through genuine desire and consent.

4. Every increase of sacramental

usage must be honest. We may well restore and perpetuate but never merely imitate for the sake of imitating.

5. All things being equal, standardization of sacramental usage is desirable and helpful. People transferring their membership from one of our churches to another are sorely perplexed, to say the least, when the church they leave is a Christian church in the truest and highest sense of the word and the church they come to is little if anything more than a lecture-ship, or a social service committee or a club.

6. But the standardization should be toward the most that can be helpful rather than toward the least that at the moment may be common to all. The value of uniformity should yield to the importance of bringing that uniformity to the highest possible level.

I will not attempt to say what sacramental experiment shall come next for any church now observing the minimum and willing to take a step forward. It is impossible to give you a general answer because the answer would differ for every such church. Rather let me now set forth a possible standard. This I do the more confidently because some of our churches have already attained thereto.

1. *Holy Communion*. This is "the Lord's Supper." It is the sign of the divine familyhood of man. It links every Christian congregation to the whole Christian church. It is the sign of the deathless continuity of the Church, through Earth into Heaven, through Time into Eternity. It is a sign of the common life of Earth and Heaven. It is the sign of the Church itself. It is the renewal of every Christian's thanksgiving and vow of sacrifice, "until He come."

2. *Baptism*. This is the sign of the reception of an infant (or of an adult who so desires) into the Church. It is requested by parents or guardians and

accorded by the Church without the child's knowledge or consent. The child was not consulted as to its family or national citizenship. But it receives the family name and is registered at the city hall in every well-ordered community. So also it should be received into the Church. It belongs there as well as in the Family of the State. By the same sign, and appropriately thereto, the parents of the child consecrate their experience and God's gift, and dedicate themselves to the child's spiritual edification.

3. *Confirmation.* When the child is old enough so to do, he has the right to repudiate or to confirm, to ignore or to establish, those relationships of family, citizenship, or church that were provided by his parents. These allegiances all become subject to his consent and will. He may repudiate his family, and if he so wishes procure by the legislature a change of name. He may foreswear his national allegiance and become naturalized in another country. And finally he may either repudiate or he may confirm his church membership. If he confirms his church membership, it is called "confirmation." It is marked by reception into the full responsibility of church fellowship and ought to mark the beginning of deepened spiritual experiences, and strengthened life purpose.

4. *Marriage.* No Christian church can do anything less than deplore the tendency to secularize the marriage relationship. By its teachings and example the Christian church solemnizes and beautifies and sanctifies the life-union of man and woman in marriage, by imparting into human love the Love of God and the Spirit of Christ.

If our free churches could more generally accept and observe these four usages in their sacramental significances I think it would be well; but I have no thought of laying down an arbitrary limit. It has always been an error to enumerate sacraments, — so many, neither more nor less; the Roman Catholics have seven sacraments, the Protestants have two, and so forth. In proportion as the spirit of sacramental observance is genuine, that spirit in-

forms and animates all the parts and offices of a church. For example: people of free churches are so distrustful and rightfully distrustful of sacerdotalism and hierarchies that they are apt to minimize the pastor's office and even to patronize his person. Every Christian is a member of a royal priesthood, — he may come as did the priests of old into the shekinah and he may help to bring God and man nearer communion of thought and deed. The pastor therefore is in no essential point more a priest than others, nor has he more power or authority than the people of his congregation, except as by virtue of character and training he can be of spiritual help to the people whom he serves. To be a servant of a people in "the nurture and admonition of the Lord" is a high office indeed, a sacred office rightly revered for the duties and opportunities appertaining thereto. The entire relationship of pastor and people is mutually sacramental; and wherever this is understood and valued there will be no patronizing of the minister, no demand that "he preach his salary on to the plate," and in all probability less seeming necessity for newspaper advertisements and "special music."

And furthermore in a church that deeply feels the sacramental spirit there will be less of tendency to separate in thought and deed the pastoral from the teaching, the priestly from the prophetic office—the two offices are, in a true minister of God, sacramentally united and divorce ought to be unthinkable.

—

This modest series of studies in the constructive ideals of church life and their standardization, may well close at this point, though not without open admission that no attempt has been made to cover all the problems of its internal life and much less to cover the entire field of action open to a modern church. But I have endeavored to enlist serious thought upon some phases of the life of our free churches that in my judgment have been neglected, and to invoke a candid facing of the question: Can we neglect these any longer

and still hope to play a worthy part in all that the Christian church as a whole will be called upon to do in the present and succeeding act of human history's amazing and thrilling drama?

Selected

World Unity

Rev. C. C. S. Dutton.

[Selection as reported by San Francisco Examiner.]

We are entering upon a new era of world unity. A new spirit is abroad in the world. Revolutionary changes are being made in our social structure, and these are but forerunners of still more tremendous changes that will come after the war. We shall see, we are now seeing, the old order of ruthless individualism pass as the nations gird themselves up for new national and industrial undertakings. We shall pass, we are now passing, from the old chaos of international anarchy, from individualism run wild among the nations, to a new world order of federation, of co-operation among the nations, of the solidarity of the human family.

World organization, world unity, is the rock upon which the new structure of civilization must be built.

More important by far than any changes that are being made in the map of Europe are the changes that are taking place in the minds of men, and of all these changes the most significant is the moral revolt against international anarchy that expresses itself in economics, wars, secret diplomacy, and competitive armament.

The world conference at the end of the war will offer an unprecedented opportunity. There will be an unprecedented opportunity for transforming the economic life of the world to an international basis in place of the present anarchistic system.

Instead of the proposed economic war after the war, the democracies of the world should move for greater freedom in international trade, for the principle of the open door; they should see to it that the economic power of the world is mobilized for peace by making

it a sanction for international agreements.

Above all, there will be an opportunity for democracy, for the first time in history, to influence effectively foreign policies and international relations—there will be the opportunity for the beginning of the organization of the world, with a World Supreme Court of Justice, a World Parliament and the elements of a world executive function—the beginning of a real world Government.

At the end of the war democracy must be prepared with a world vision and with definite practical plans to begin building the gigantic structure of world federation. The international political institutions will provide only the skeleton, the mere framework of that world unity which must come. The economic forces of international interests, the international division of labor and the vital exchange of an independent world will constitute the living flesh and blood. But the greatest need of all is that it shall have a soul, that it shall be informed with a living spirit which will make the great state a blessing and not a curse to mankind. The question in the hearts of forward-looking men today is: Where shall we find the spiritual power which can dominate and direct the mechanical forces of our world civilization?

Answering to the call of this need there is coming into being a new spiritual power. It is the religion of humanity. The assertion of the absolute supremacy of one form of religion over another will become as impossible as the assertion of the absolute supremacy of one form of kultur over another. Only a religion which is truly catholic and universal in its sweep, which gladly recognizes and proclaims the essential unity and truth of all partial religions of the past, and which accepts the fatherhood of God and the brotherhood of man as the equivalent for the solidarity of the entire human race can meet the needs of humanity for a religion of the future.

“Self-discovery, when it goes deep enough, is God-discovery—Ames.

Books

RISING JAPAN—Jabez T. Sunderland, D. D.,
LL. D. G. P. Putnam's Sons, \$1.25.

The question Dr. Sunderland does not hesitate to answer in this thoughtful book he adds to the title, "Is She a Menace or a Comrade to be Welcomed in the Fraternity of Nations?" He qualified himself by intimate association with influential and representative citizens during 1913-14, when he was Billings Lecturer in the Orient. His dedication is happy in characterizing Dr. Clay MacCauley "clergyman, scholar, and author, loyal citizen of the United States and true friend of Japan," and Baron Ei-ichi Shibusawa, "financier, educator and philanthropist, loyal citizen of Japan and true friend of America." These two residents of Tokyo he credits with the most valuable service "in bringing the two great neighborhood nations, Japan and the United States, into better acquaintance with each other, and therefore into more permanently friendly and helpful relations.

Mr. Lindsay Russel, president of the Japan Society of New York contributes a highly commendatory foreword, which embraces an extract from a recent significant address by Elihu Root expressing his conviction that Germany was responsible for misrepresentations designed to create bad feeling between the United States and Japan. He says that during the years he was familiar with foreign affairs Japan was always found sincere and friendly, illustrating the best qualities of the new diplomacy between nations as distinguished from the old diplomacy as between rulers. Mr. Russell says Dr. Sunderland's monograph deserves the respectful attention of broad and intelligent readers both in our country and abroad. He has been a most painstaking student of the Far East and "in the entire United States there are but few Japanese who can or will write in defense of their country, and there are few Americans who have the knowledge or inclination to do so."

Dr. Sunderland devotes four chapters to a study of the civilization of Japan, comparing it with that of Europe and America. He then discusses at length the Menace of a Japanese Invasion of America,—its probability and possibility. He also considers the Menace of Japan in China and gives three chapters to the Menace of Japan in California, finding that they are neither a local nor a national danger. For the solution of the Japanese question in California he suggests National Control of Immigration, and New and Better Immigration Laws. He characterizes what is commonly thought of as the "Japanese Peril," as the wildest of dreams. The real peril that may threaten is in misrepresentations, suspicions, slights and injustice that may cause relations to be strained. If they put an end to mutual friendship and the breaking point is reached diplomatic relations might be severed and two great neighboring people that should be helpers of each other might be turned to foes. He says: "Let us frame for this country an immigration policy that shall be just to all nations and races and also just to ourselves; that shall neither shut

out desirable immigrants because of short sighted national or race prejudice, nor admit greater numbers from any land than we can assimilate and mould into intelligent, liberty-loving, and loyal Americans. Let us carry scrupulous honor and integrity into all our dealings with the Japanese Government, and confidently expect the same high honor and integrity in return."

REED VOICES—James B. Kenyon. James T. White & Co., \$1.15.

Dr. Kenyon has for many years reached a wide hearing through the leading magazines, and from time to time his work has been offered in modest collections. His industry and fertility are indicated by the recent publication by the ninth of these books entitled "Reed Voices." The poems are all short and are grouped in three general divisions: "Reed Voices," "At the Sign of the Heart" and "Cathedral Aisles." These titles indicate their character. They are drawn from Nature bringing the fields and the woods to the city fireside (or furnace); they cluster around the sentiments that underlie human life as revealed in the family and society; and they touch the deeper relations that are the basis of religion, annointed by faith and blossoming in service and sacrifice. His verse is good in form, flowing melodiously through pleasant valleys rather than tumultuously beating obstructing boulders in deep chasms. It is within the reach of everyday people and its message is healthful and reassuring.

From the Churches

BELLINGHAM.—In March Mr. Baker preached an acceptable series of sermons on Belief; "Belief in the World," "Belief in Jesus," "Belief in the Bible," "Belief in the Church," "Belief in Immortality." On the first Sunday in April he preached on the requested topic: "How far are we called to make sacrifices?" and on the second on "The Meaning of Mysticism."

A "Wayside Pulpit" has been installed on the side of the chapel, where it appeals to Normal School Students and other passers by.

Miss Lowell reached this Northernmost point in her journey on April 28th and her visit was greatly enjoyed.

EUGENE, OREGON.—We are keeping steadily on, with hope for brighter days. The war is depressing, especially as many of our families are represented on the battle-fields and anxiety challenges courage. We have suffered rather severely from removals, permanent or

temporary, and vacant spaces are not easily filled.

All churches have their problems and a time when the popular interest centers on the war and its support is a test of its friends. Most of our men and all of our women seem disposed to attack the problem vigorously. Our annual meeting, with its dinner and business combined, will be held the first week in May, and we hope for good courage, and resolute acceptance of things as they are. Mr. Fish is well liked and deserves loyal support.

LOS ANGELES.—The Sunday school, like a happy nation, is so busy that it has no history—but may have next month. The Men's Club distinguished itself by having a picnic one Saturday afternoon, attended by a hundred thoroughly satisfied guests. The hosts had automobiles at all necessary points so no one had a long dusty walk. The young ladies had a work-meeting in the neighborhood of the picnic and joined the Men's Club for supper. That Club is giving strangers a hearty handclasp, and doing a number of things well worth while.

The Alliance continues on its industrious, excellent way. Numbers of our people attended the State Convention of Universalist churches held at the local church three days, early in the month.

A pleasant party was given some of the sailor lads from San Pedro. The hostesses and many of the expected guests were disappointed that duty called the men to duty "somewhere in ————" just in time to miss the kindly hospitality extended to them. An exceptionally fine concert was given at the home of one of the mothers, the proceeds going for the Hospital Fund for Soldiers and Sailors.

The Easter services were of exceeding interest. The annual collection for the American Unitarian Association, the Pacific Coast Conference, and the Minister's Pension Fund, was large. Churches and cities are learning to make one comprehensive budget rather than a series of "drives." Fifteen new members were welcomed, including our

splendid organist, and two of the choir.

The sermon topics have been as usual of high grade. "Finding Unity in Our Modern Complexity;" "Patriotism;" "Socialism is Dead, Long Live Socialism," were each given a thoughtful presentation. On this last question, Mr. Hodgins said:

"What we want is a condition of society in which constructive co-operation will take the place of destructive antagonism; in which peace and harmony will replace strife and violence; in which more and more of justice will be organized into the very warp and woof of society; in which everyone will have the freest possible opportunity to select the field of labor in which he can excel and in which every one will receive full compensation for his labors—a condition in which every person will have sufficient leisure to attain to the fullest degree of culture of which he is capable.

"We want just as little and just as much socialism as will hasten on these results. If each strives to make the most of himself, and to make the good things of the present system better, we need have no anxiety as to whether we are hastening into socialism or its opposite, for the results, whatever they may be, will be for the best of us."

Besides the sermons mentioned above the congregation had the great pleasure one evening of hearing Rev. U. G. B. Pierce, minister of All Souls Church, Washington, D. C. He spoke greatly on "The Spiritual Lessons of the Great World War."

OAKLAND.—On April 7th we had an inspired, patriotic address from our minister, the Rev. Wm. Day Simonds, "The American Flag in Peace and War." April 14th, "Cave-man Religion. When will the World Outgrow it?" April 21st, "The Divine Fatherhood and Human Welfare." April 28th, "The Brotherhood of Man and a Safe Democracy."

Our soloist, Mrs. J. M. Macgregor, continues to delight us with her well chosen selections; and Miss Olive Reed, violinist, with the sympathetic and masterful rendering of her solos. The regu-

lar church service is usually followed by a Religious Study Class, devoted to careful and earnest consideration of questions of greatest community interest.

POMONA.—On March 21st we had a very enjoyable visit from Miss Lucy Lowell, National President of the Woman's Alliance. Dr. Abbie Fox, Director for Southern California, was present, also half a dozen visitors, members of the Alliance from Pasadena, Santa Ana and Los Angeles.

On April 17th we held our spring sale in connection with which we served a cafeteria supper, the two netting a substantial sum for the benefit of the church. After the supper the young people gave a free entertainment, an amusing playlet composed by one of our members, entitled, "How Daylight Saving Aided Cupid." The whole day was a rousing success.

We greatly regretted that the itinerary of Rev. U. G. B. Pierce of Washington did not permit him to preach at Pomona, as he was among the earliest ministers of the church, and is highly regarded by the earlier members. We greatly enjoy the ministration of Rev. Francis Watry.

SAN FRANCISCO.—Mr. Dutton preached on each Sunday morning excepting April 14th when he gave way to Prof. S. H. Clark of the University of Chicago, who gave an intensely earnest appeal for the support of the war in supplying money through the Third Liberty Loan. The first Sunday he spoke on "Scientific Religion"—a clear exposition of fundamental religion freed from hampering superstitions and the irrelevance that has been so largely associated with it. The sermon of the 21st on "World Unity" was admirable in every way. We are glad to present elsewhere a report of it from a daily paper.

On the last Sunday the sermon was addressed to the Men's Club, especially urged by its officers to attend. It was a forcible reminder that in these days when America is engaged in making the world fit to live in a great responsi-

bility rests on those who are unable to go, to do our part here at home, to preserve the soul of America. He besought his hearers to recall what Unitarians had done in the Civil War and in National life generally, to hold up high standards of service. He referred to Starr King and his record of achievement. He had become a National figure because he was a great soul.

A very pleasant feature of the services on April 14th was the baptism of twelve children, nearly all beautiful babies of young people who had grown up together in the Sunday school and church.

The Society for Christian Work on April 8th gave a reception to Miss Lucy Lowell, and on the 22nd was addressed by Mrs. Elizabeth Gerberding on the Events of the Day.

The Channing Auxiliary held its usual meetings and classes.

On the 18th the Men's Club was addressed by Engineer Jones of the Pacific Gas and Electric Co. on the history and development of gas—a most interesting account of a great industry, especially in view of present co-operation with the government in the production of by-products so vitally connected with the enormous manufacture of explosives.

SPOKANE.—The ladies of the Spokane Unitarian Alliance have added a Red Cross Auxiliary Department to their regular work. This department meets in the parlors of the church every Monday for an all day session. The ladies bring their lunch and hot coffee is served by a committee appointed each month. During the afternoon a short helpful reading is given by some member of the Auxiliary. There are thirty-one (31) charter members and their work has already received recognition from the local chapter.

Miss Susan B. Frye is chairman, Mrs. F. Barrett vice chairman, Mrs. B. A. Smith Treasurer, and Mrs. S. E. Hege secretary.

The Finance Committee: Mrs. Robt. Clark, Mrs. Virginia Gaudy and Mrs. M. F. McCrackin, are planning great things for the future of this Auxiliary.

STOCKTON.—The lecture on "Poetry and the War," by Prof. Carruth on March 8th, brought out a large number of people and was heartily enjoyed by everyone. Following the lecture an informal reception was held, giving all an opportunity to meet Professor and Mrs. Carruth. On the 13th we received the interesting visit from Mr. Wilson of Boston, editorial secretary of the A. U. A.

The Alliance since January has been holding a combined business and social meeting on the first Thursday of the month, giving the other Thursdays to work,—sewing and surgical dressings at Red Cross headquarters.

On April 10th we had one of the most delightful afternoons we have ever had. Miss Lowell visited us and gave us a splendid talk, which seemed to bring all of the Alliance members from the north, south and east to us, and she took us directly to 25 Beacon street, where we were made to feel perfectly at home and all present hope to have Miss Lowell with us again.

Sunday, March 14th, Mr. Borst of Sacramento occupied our pulpit and gave us a wonderful, helpful and interesting sermon. Mr. and Mrs. Heeb were in Santa Barbara attending the Social Welfare Conference.

On Sunday, the 21st, Mr. Heeb talked to us of the conference and its many and far-reaching benefits.

VANCOUVER.—Rev. E. Howard Durning, under temporary engagement, has conducted services regularly of late and has made a good impression on the congregation. He is an energetic go-ahead man, anxious to speed things up and we hope to be able to make it worth his while to stay with us. We have unanimously called him to permanently become our minister, although at present our capacity to reimburse him is extremely limited. There are a few faithful and devoted followers but all are so obligated, in one way and another, to help on the war that churches find little sustenance in the remaining crumbs. We are hoping, in the emergency, help from the ever-generous American Unitarian Association.

Sparks

Just Joshing—"Josh Billings said he was an honest man because jail life didn't agree with him." "That was frank, wasn't it?" "No, it was Josh. Never heard of Frank."—*Boston Transcript*.

His own Vacuum Bottle.—Agent.—"The vacuum bottle will keep any thing cold or hot for seventy-two hours." Mr. Tippler.—"Don't want it. If I have anything worth drinking I don't want to keep it seventy-two hours."—*Boston Transcript*.

Society Editor.—What's the latest news from Russia?

Telegraph Ditto.—I can't tell you. It's simply revolting.—*Gargoyle*.

Tam: "What sort o' meenister hae ye the noo, Sandy?" Sandy: "We seldom get a glint o' him, sax days o' week he's enveesible and the seventh he's incomprehensible."—*Boston Transcript*.

Bishop X had officiated in the college chapel, and though his discourse was excellent in itself it had no obvious connection with the text. At dinner Prof. Y was asked his opinion of the Bishop's sermon. "Dear old man!" he exclaimed. "It was truly apostolic. He took a text and then went everywhere preaching the gospel."—*Argonaut*.

This little pig went to market (and bought sugar and flour to hoard away, and the only reason he didn't buy ten times more butter than he needed was because he thought the price might go down).

This little pig stayed at home (when there was Red Cross work to be done and she was badly needed).

This little pig had roast beef (on meatless days, in spite of all the Food Administration's requests, and with the knowledge of what it meant to France for him to be so selfish).

This little pig had none (but he left sugar in the bottom of his coffee cup, ate white bread on wheatless days, and consumed candy just as usual).

This little pig cried. Wee, wee, wee. (don't touch me. Let George do it. I want to stay safe at home).—*Tchama County Republican*.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

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In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Hate that Heals

There is a new crime on the earth today, and a new degree of hate to match the crime, and therefore need of a new degree of love to match the hate. It all goes together—the crime, the inevitable hate, the needed love. I am thinking of what the words “Germany in Belgium” involve. There is also need of more discrimination in thinking both about hate and about war than many are using today. War of aggression is one thing, war of resistance is another. Both are war and entail the horrors of war, but the former is growing more wicked in all ways, the latter distinctly more noble. In this war of resistance that engulfs us today loyalty to moral ideals, a sense of the God of Right urgent within, the motive of service to man, are felt more intensely than probably ever before upon battlefields. The words of our President interpreting America’s motive and purpose in entering it have lifted the whole conception of war above national ends to the plane of world-welfare and Messianic outlook. The war marks the failures, but it also marks the successes, or what we have called “civilization.” Great as its agony and its sacrifice, it is in man’s power to make its outcome for good greater by far than its outcome of evil. And this man will do.

—William C. Gannett.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

Editorial

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If there is any one thing to which men in general need to be awakened it is a sense of responsibility. When we look around us and see how inactive the most of us are in support of things and causes we must approve we see that something is lacking. Given the man and the measure what is it that withholds accomplished purpose? It is lack of connection. Here is the battery, full of power, here the job, aching to be done, but there is lack of contact, and the vital energy does not flow. Almost nothing is impossible to will sufficiently resolved, but will awaits sense of responsibility. We feel that a given thing ought to be done but in a half-hearted way generalize, and wonder that George does not do it. When we really awake to our individual responsibility we turn on our will and do our part.

Often a lack of interest accounts for failure to recognize responsibility. If we are sufficiently impressed with values and importance, and the purpose possesses us we recognize the challenge. We dedicate ourselves to the cause, whatever it may be, and serve to the utmost. The best thing that can happen to any man is to be deeply impressed with his responsibility to serve whatever he recognizes to be the highest ends of life.

If we are in any way worthy of the manner of thought and life that has given us the Unitarian church we can but value it as an opportunity for high service. Whatever it means to others it is for us the highest expression of

rational faith and real religion, else we would not be Unitarians. We are in the church, either through fortuitous inheritance or because we have thought and felt our way into it. For us it is the Way of Life,—not perfect but honest, and open to the light of truth. Loving it we cannot escape responsibility for whatever we may be able to do to preserve all that is best in it, and to follow on in the pursuit of the highest good and in unswerving loyalty to the right, as God gives us to see the right.

As regards our responsibility for the growth of Unitarianism, we surely cannot fail to recognize it, but it should be clearly qualified by our recognition of the object in view. To regard Unitarianism as an end to be pursued for its own sake does not seem compatible with its own true spirit. The church itself is an instrument, and we are in right relation when we give the Unitarian church our preference, as, to us, the best instrument, but we hold first allegiance to the idealism for which it stands and to the goodness it seeks to unfold in the heart of man.

Nor would we seek growth at any sacrifice of high quality or purpose. We must not expect large numbers and great popular applause. Unitarians are pioneers and too independent and discriminating to stir the feverish pulse of the multitude. We seek the heights and it is our concern to reach them and hold them for the few that struggle up. Loaves and fishes we have not to offer nor can we promise wealth and health as an attractive by-product of righteousness.

On the other hand, we must not harbor self-satisfaction and pride, nor thank God that we are not as other

men. Nor must we flatter ourselves too much for our straight thinking. Right feeling is at least of equal importance. It is what we are that really matters. Life, true and abundant, is the end of all. We must, also, preserve our own self-respect by being fair and sympathetic with those who differ from us, and allow no rivalry to disturb our friendly relations with those who seek the same ends in other ways. If our gospel does not commend itself to plain and simple people it something lacks. We have a task before us. We must vitalize the simplicity of the truth that we believe was in Jesus and touch the heart of humanity. Especially are we called upon to show by our lives that we are children of the light, and that the things we have rejected are unessential to the true Christian character.

One great service we feel has been entrusted to us. In the onward march of the Christian army the cause is imperiled. The ground it occupies cannot be held and change of base must be effected. We hold a fort that we believe is impregnable, and we must fortify and strengthen it that it may save the day when the host of materialism threatens. The things of the spirit must prevail. God is a spirit, and the sons of men are spirits. But no form of faith can long prevail that is not justified by reason, and there is supreme need of a form of faith that is free and of idealism that never lowers its flag. If democracy is to prevail the form of religion that will finally satisfy it will not be autocratic,—a religion of authority, but democratic, free,—the religion of the spirit.

Our task is of the highest. We must be courageous and strong, impressed with our responsibility, yet modest and of good cheer. We must do our part

to win the world to better thinking and higher living. We must offer our gospel freely and compel respect for it by our manner of living, but the growth of Unitarianism we must most ardently strive for will not be in bulk of following, but in depth of faith, in breadth of sympathy and in height of service sacrifice.

The vigorous advocacy of religion in the pulpit in a recent *Register* is refreshing. A week before it had presented a significant symposium of many prominent orthodox ministers as to "Why They Believe in Christ's Second Coming." It was an amazing revelation of unintelligent adhesion to literalism and an interpretation based wholly on verbal accuracy. In considering the symposium various points of view were revealed. One of our ministers was moved by the deplorable significance of such a widespread belief in the doctrine of the literal second coming, and said it was a challenge to our ministers all over the land. A denominational secretary of missions expressed his deep chagrin, saying it was only too true an index of lack of intelligence. A lecturer who has completed a long missionary tour, and is familiar with the Middle West, said there was nothing new in it except a confirmation for him that we Unitarians preach no gospel to touch and thrill the imagination of the people; that Sunday lectures on housing conditions and the latest novel are responsible for our anæmia and our slow dying rate.

The editorial comment is too important not to be widely published and seriously pondered.

Where are we? First and foremost, are we not shockingly dumb to our opportunity? Have we any sense of

the religious conditions of the country? The religious idea of the men who spoke as with one voice in the *Register* last week is believed by millions of people. It has many of them enthralled. But please remember, the doctrine of the second coming is only one of a type. A dozen like it are as remote from modern thought and ethical integrity. The state of mind is appalling. As our reviewer of Prof. Case's admirable study "The Millennial Hope" said, "Fairy tales are often beautiful, but not always innocent." We submit the word of one in the symposium: "Nowhere in the New Testament is the Church commissioned to establish the kingdom on earth. That must await the personal bodily coming of the King." What does that mean? It means nothing less than this, to quote Prof. Case: "It is nonsense to talk of human responsibility for the betterment of society." It is as rank and pernicious as Russellism. Throughout the symposium this idea is never absent. But we go along our quiet way confident that liberal religion is making sure gains among the churches and that the people are tired of dogmas.

Next to ignorance of the kind of belief abroad in the land and of its effect, is the neglect of the teaching and preaching of religious doctrine in our free churches. It is tragical, our contempt for theology. The pity of it is, with earnest study and a little patience, doctrinal preaching of a constructive sort, grappling with the chattering impecilities of the time, will yield wonderful returns. Churches are built by it, and stand. All the Sunday lectures on economics, sociology, labor parties, single tax, poetry, and the Bolsheviki are not to be compared with those innermost questions of the spirit which have made theology the queen of sciences. Take the idea of God. One would sometimes suppose that He is a recent limping discovery; as for Jesus,—the pale present-day negations of him (in whom are gathered up the central realities of religion in our incomparable records of Scripture) turn the hungry and thirsty soul empty and brokenhearted away.

The devils of millenarianism and every other stupid and vicious ism are born in part of our neglect of positive preaching of dogmas about God, Jesus, Humanity, and the Kingdom. That is our business, and our only business. Our missionary commentator come out of the West is right,—we preach no Unitarian gospel, in more places than we can count. Until we devote in our churches our whole time and our whole heart and soul to religion we are not worth our salt. He ought to die, and he will die, who does not get on his job and serve a world in darkness.

How many realize that there are hundreds of liberal-minded men and women in the other churches who look to us to keep up our work in their behalf? We really help to "carry on" for them. They are entirely sympathetic with our main business when we apply the methods of science and history to the interpretation of religion. There is dense darkness among them, and they confess it. In every denomination there is a liberal wing, and they turn eagerly to the refreshing freedom and spiritual insight of our true teachers. They do not go the whole distance in intellectual assent, but they rejoice, however quietly, in the glorious liberty, and they praise our work, poor as it seems to us, in unstinted terms. They cheer us. For their sakes we must go on. If ever call came from Macedonia, it is here and now, for us.

Parades are of many sorts, and they excite widely varied emotions. Men have almost monopolized them, so an example of woman monopoly for a demonstration is no wise connected with suffrage or any other right, naturally impresses a mere man. But when 30,000 of them of all sorts, sizes and conditions join and march steadily past for more than two hours it is arousing. Such a parade on Saturday, May 18th, prepared the soil for the harvest that began on May 20th.

The unanimity of feeling that was back of such a movement is of great

significance. It must be something big and stirring that levels all fences and unites all in a common purpose. It is worth much to see differences laid aside and sisterhood magnificently stretched. Identifying banners were no badges of separation. They merely designated the parts of a harmonious whole. Religious distinctions were all-embracing. Jewish, Christian, Buddhists, Catholics, Protestants, orthodox, heterodox—all were one. A dozen or so who considered themselves spiritualists evidently did not intend to imply that all the rest were materialists. Nor was color or race any acknowledged cause for separation. Blue-blooded Virginians and spectacled Bostonese, were utterly undisturbed by large-sized ladies whose countenances were in the sharpest contrast to the common white garb, flecked with the red cross that shed its glory on all. And dainty maidens from China were of equal rank with the Native Daughters of the Golden West. Nor was age accredited privilege or given honor. Tots of eight were in line and matrons of eighty did not totter. Riches recked not of superiority. Millionaires walked and ladies from the Relief Home rode on floats—and both knitted.

It was a scene of great beauty, a reminder of the power of sympathy and a promise of peace and harmony when selfishness shall be overcome in pursuit of common good.

If any one has any doubt of the change that is coming over the American human being as evinced by his relative regard for property and its use for a worthy purpose, let him enlist as a collector of a Red Cross war fund.

San Francisco, a month or so ago,

bought \$60,000,000 of the third issue of Liberty bonds. It has been uncommonly liberal of late to many local charitable causes.

And then came a call for \$1,050,000, its quota of the second war fund for the American Red Cross. This a pure gift,—no membership, no magazine, nothing back but a receipt and a small button.

Time was when to raise a million dollars for any charitable purpose would have been considered beyond the bounds of possibility. By systematized co-operation alone can a community of half a million people be reached in a week's time, and their gifts be receipted for and turned over for use. Each organization assuming responsibility for all its members, the canvass became complete.

But the revelation of more than willingness to give is the thing that cheers. From first to last,—no need for appeal, no necessity for explanation, no protest at the necessity—nothing but cheerful compliance, with frequent expression of wish that the amount given were greater. Checks often ready and waiting, employers and employees harmoniously joining, and wonderful generosity of all.

When some one started a collection at a Galli-Curci concert, money flowed in a steady stream till \$15,000 called for almost a horsepower of strength to bear it away.

At a meeting of the Rotary Club some one donated a bronze. An auction followed, at which each luncheon table first competed, and then joined, and \$1000 was realized and sent to a larger luncheon, where the collectors met to report daily progress. A man of over sixty, emulating his industrious family, learned to knit, and finally

completed a sweater, which he contributed to his club. His fellow members bid it in for \$85, and gave it back to him to wear, in memory of them.

On the second day of the drive more than half the quota was reached, and on the fifth the goal was passed by \$92,000. Our total is over \$1,500,000.

Prof. Clark of Chicago has twin sons at the front in France and his earnestness and vigor is natural. It is well that he is communicating it to those who need waking up. He is pithy as well as spirited.

“Always there have been slogans. Perhaps none has been finer than that of France, ‘They shall not pass.’ The slogan, ‘Business as usual’ must be set aside. The soldier will be grateful to come back with two arms and two legs—that is, to come out even. The business man ought to be grateful to come out even.

“We have beheld the spectacle of the Germans advancing farther in a few weeks than the allies advanced in years. The lesson is plain enough.

“There is only one thing to save the day. That is the United States throwing itself into the struggle one hundred million strong. The three billion loan should be ten billions. The hundred-million Red Cross drive should result in three times this sum.

“There is only one business now, the business of winning the war. We have not risen to a realization of the crisis we face, and of the share we all must take in it. There is no escape from the responsibility. We must multiply our man power and our war preparation; we all must do our part, or France is crushed, and the final outcome is so dreadful that we hesitate to speak of it; and in our blindness refuse to recognize it as possible.”

June 28 has been set aside by the Government as National War Savings Day.

The Treasury Department has decided that the time has come for everyone to enter into a definite partnership with Uncle Sam in financing the war.

A campaign will be begun at once in California and in every other State in the Union to bring every man, woman and child in the nation into the War Savings army. This will be called the "War Savings Pledge Campaign" and will be devoted to getting everyone to pledge himself or herself to stricter economy and to definite, regular investments in War Savings and Thrift Stamps.

The campaign, which will culminate War Savings Day, has been started by Secretary of the Treasury McAdoo, who has authorized the following statement:

"It is essential that the American people economize and save in order to make available to their Government the money indispensably needed for the war and to release supplies and labor required for the production of things necessary for our own military forces and for the military forces of the nations associated with us. One of the best methods of bringing about this result is for everyone to pledge himself to economize and save and to purchase, at definite periods, a specific amount of War Savings Stamps, thus giving concrete evidence of his support of the practice of War Savings."

C. A. M.

There are two ways of helping a man; one is by easing his burdens, the other by augmenting his strength. The first is the way of the social reformer; the latter, of the spiritual teacher.

The social reformer sets out to abolish tyranny, to remove abuses, to increase the rewards of toil; so to make the conditions of life easier. But his

work is limited; at best it is slow, and there are burdens it can never touch, much less remove.

The field left open by the reformer is the sphere of the spiritual teacher. His aim is so to enhance the powers of the soul that instead of waiting for the removal of burdens it triumphs in spite of them.

These methods are certainly different, but they do not clash. Sometimes the mystic calls the reformer shallow; sometimes the reformer accuses the mystic of misleading the people, directing them to trust in God when their true watchword should be "Man, help thyself!"

But a wholesome religion embraces them both. It gives full scope to the activities of the reformer; it blesses the mystic with his message of faith and hope, linking men consciously to the Eternal.

You want to hear a preacher who shall compel you by the power of his magnetism.

But what credit is to you to be drawn by a speaker's magnetism? None whatever. Fanatics and fools are moved by the same desire.

A Church is a communion of equal souls, held together by a common purpose. The strength of that purpose in your own soul is a fair indicator of its well-being.

If that purpose is clear and strong you will always be found in your place whether the preacher is magnetic or not.

By all means let us have magnetic preachers who can inspire their audience; but let us not forget the need of magnetic audiences who can inspire their preachers.

E. J. B.

Remember that the editor's vacation consists of a June-July *Pacific Unitarian*.

Notes

Notice is given that Frank Risley Kennell of the Pacific Unitarian School for the Ministry has applied for fellowship in the Unitarian ministry. Earl M. Wilbur, Charles A. Murdock, Harold E. B. Speight, sub-committee for the Pacific States.

Dean Wilbur of the Unitarian School of Religion at Berkeley was an honored guest at a supper given by the Women's Alliance of All Souls' church at Santa Cruz on May 4th. The tables were decorated with Beauty of Glazenwood roses. Following an appetizing supper a good talk was given by Dean Wilbur in reference to the work of the church. He was followed by W. W. Parker. Dean Wilbur occupied the pulpit of All Souls' church on the morning of the 5th and arranged a supply for the church for May and June.

Word reached Berkeley on May 7th of the safe arrival in France of Rev. Hurley Begun, who gave up his ministerial duties a year ago to enlist in a University of California ambulance corps. He has been training at Allentown, Pa., for the greater part of the last year. He is a graduate of the University of California and of the Pacific Unitarian Divinity School. While engaged in his theological studies in Berkeley, Begun was named assistant or student pastor at the First Unitarian church.

Dr. William Frederick Bade of the Pacific School of Religion, lately delivered a sermon at the Olivet Congregational Church, showing that Daniel had nothing to say on the world's war, that the Book of Daniel does not contain predictions but a history of events from the Babylonian exile to the time of Antiochus Epiphanes, 175-164 B. C.

Dr. Bade considers it especially deplorable to abuse the book of Daniel by making it the basis of pessimistic philosophy and fanatical alarms at this time, when the world needs all the positive hope and help that Christians can give to their fellow men.

Rev. H. E. B. Speight of Berkeley has carried on his church work during May

and also led the Red Cross campaign that resulted in raising \$110,000 where a quota of \$50,000 was called for. His vacation nominally began on May 27th, but he does not expect to realize on it till July.

Rev. Minot J. Savage, D. D., who has been in precarious health and withdrawn from active service for several years, died quite suddenly in Boston on May 22nd. He was 72 years of age. He was among the foremost of our preachers for many years, and his published sermons while filling the pulpit of the Messiah at New York have been an influential element in extending rational thought on religion.

Mr. John M. Edgar of Long Beach is preparing historical sketches of the various churches. The First Unitarian church was organized April 29 1913 and Mr. A. J. Swingle was elected president of the board of directors. The bond of union adopted by the organizers of the church read thus: "The religion of this church is free, not creed-bound; scientific, not dogmatic; spiritual, not traditional; universal, not sectarian. It stands for the realization of the highest moral and humanitarian ideals of the world's noblest teachers and the cultivation and dissemination of the spiritual qualities of reverence, peace and love as exemplified in the life of Jesus of Nazareth."

Sir William Robertson, England's great soldier, does not let his professional zeal obscure his sense of humanity. Instead of glorying in the maintenance of great armies as not only inevitable but beneficial to mankind, he declares the chief aim in the present war to be the removal of the "disgrace to civilisation" involved in the waste of energy, material, and life, inseparable from the keeping up of huge armaments such as existed before this war began.

The Reedley-Dinuba Unitarian Fellowship held its last service, prior to adjourning for the summer months, at the home of Mr. and Mrs. Frank Scog-

gins. on the evening of the fourth Sunday in May.

The Fellowship has met once a month at Dinuba during the past season, and has been addressed by the Rev. Covington Coleman, of Kerman, formerly a Methodist minister, and a graduate of the Divinity School of Boston, who has been filling the pulpit of the Fresno church since the resignation of Rev. C. Ruess.

The members have chosen as their representatives in the community of Dinuba, E. Seligman, to represent the church, and Mrs. M. Whittington Richeson, the Women's Activities.

The bond of union which unites this fellowship is—"To seek the truth and the good life, and to help bring about a better and more beautiful social order."

The Town and Country Club of Woodland held its annual meeting at the Unitarian church on May 11th. A program of war work for the coming year was presented by Mrs. Lawhead for amendment and discussion on the floor. It is the idea of the club women to supersede the general work previously done by the club by an active participation in war activities.

Mrs. Frank Fitz reported that the club had \$60 on hand toward the furlough house movement and a benefit to take place in the near future was planned as a means of swelling this fund. With this meeting ended a most successful year. Great good to the community has resulted from the spirit of broad cooperation to the needs of the times which has been fostered under the direction of a very capable management.

"The work of Children's Year should emphasize in every community the importance of fresh milk in the diet of young children. Without proper nourishment children can not keep well and free from physical defects, and a campaign of education on the feeding of children is an essential part of the saving of 100,000 lives during the second year of the war."

Mrs. William H. Knight, of Los Angeles, mother of Mrs. Christopher Ruess, has found release from pain, and gone before.

At a recent conference of Baptists in Boston the Rev. Dr. Cortland Myers presented a resolution providing for exclusion from membership in the conference of any pastor who invited a Unitarian to occupy his pulpit. The resolution was voted down; the conference, however, reaffirmed "unqualified belief in the deity of Jesus." There was at the same time a statement affirming belief in freedom of thought and a declaration that "for centuries Baptists have been passionate advocates of religious democracy in its purest form."

Rev. E. Stanton Hodgins of Los Angeles in a recent sermon on "Life in the Making," said in part:

"This is not a finished world, but a world in the making. We are present at the creation, for the world is being created here and now all about us, and as rapidly today as at any previous time. If we look around us in the right way we shall see God's creative power operating everywhere and we shall be filled with awe and wonder and admiration and our pessimism will dissolve.

"We are not simply bystanders looking on but are responsible creators ourselves, and if we have any valuable hints for the better ordering of things it is not simply our privilege to make them known but it is our duty to exercise all the power and energy we have in building them into the very structure of things as the creative process goes on.

"We are all God's workmen engaged in the life-building process that is going on. It is for each of us to search out the great Divine plan by studying as carefully as we can all the animate and inanimate forces and processes, by endeavoring to understand ourselves and each other, that the higher human needs may be provided for in the structure we are building."

A few weeks ago Rev. Bradley Gilman of Palo Alto preached on real Christianity. In conclusion, he said:

"We Unitarians, if we exercise our full rights of discipleship, are in little peril of fading into the pale tenets of Stoicism or propping our principles up on the hectic maxims of Epicurus. For,

of all the branches of the Christian church, Christ, the individualist-reformer, herald of the one undivisible God, speaks to us most intimately, in the clear simple language which is familiar to us. He gave to us, not thirty or a hundred involved articles of obscure theology, but he affirmed God's fatherhood and urged man's brotherhood. His essential teachings are comprised in the parables of the Prodigal Son and the Good Samaritan. Those are the ideals to which he pointed his followers. 'God is our father and we are all brethren,' he declared. And what he meant was that back of the Titanic tyrannies of the physical universe are the wisdom and love of the Father. That was the sweet melody which flowed from his lips. But designing men have transcribed its lyrical message to a martial rhythm and have marched forth to conquest and rapine, or have set it to gay and frivolous measures and danced away the swift hours of life. But worldly selfishness cannot suppress it, prelatie pomp cannot crush it, and world-wars cannot quite make us forget it. It is the culmination of the sciences, and the ideal of the arts. To grasp the simple message of our Lord, to realize it, to live it—that is the mastery of earth's problems and it is victory over death."

The Hymn of Cleanthes

[*Stoic philosopher, 300 B. C.*]

O God most glorious, called by many a name,
Nature's great King, through endless years the
same;
Omnipotence, who by thy just decree
Controllest all—Hail Zeus! for unto thee
Behooves thy creatures in all lands to call.
We are thy children, we alone, of all
On earth's broad ways that wander to and fro,
Bearing thine image wheresoe'er we go. . . .
For thou by knowledge rulest righteously.
So by thee honoured, we will honour thee,
Praising thy works continually with songs,
As mortals should. No higher meed belongs
E'en to the gods, than justly to adore
The universal law for evermore.

While I see day succeed the deepest night,
How can I speak but as I know?—my speech
Must be, throughout the darkness, 'It will end.
The light that did burn will burn.'
So never I miss footing in the maze
No! I have light nor fear the dark at all.

—*Browning.*

A Young Soldier's Letter

Paris, France.

April 26, 1917.

Dear Mr. T.—

Have you ever been so terrified that your knees became weak and you could scarce control your actions? When every noise sent you cringing and crouching with scarce any idea as to what direction you would take? And you knew that if you would you couldn't get out of the danger? That was my experience a few nights ago.

It had just turned dark and the moon was gathering power as time wore on. A few fleecy, beautiful clouds with the proverbial silver lining added to the beauty of the scene. Suddenly a distant hum broke the stillness. It was not the regular hum of our avions but the irregular—as far as sound is concerned—hum of the Boches. About a half kilometer or less from us he released a bomb. The sound was terrifying, especially when we knew we were in his path. A half block from us he released two more. And as luck would have it, the one that might have struck us landed next door, that is, in the next yard. We were spattered more or less with pieces of earth and flying rock and éclat which fell on the surrounding roofs. That is the first time I was ever really terrified. Because you can judge the direction of an avion by its noise it seemed to us like we were next.

It is the custom to crouch or fall flat when a bomb or shell falls, because when it explodes it throws its éclat upward and outward. Providing a person falls quickly enough he is reasonably safe. Some mornings at a certain hour we are bombarded. You can hear the boom of the distant German gun and then the whiz as the arrivee comes and then the explosion when it strikes. The danger of being struck by the shell is negligible. You can hear it far enough away to get down. It is the explosion that does the damage.

This has been gathered from my little experience and the experience of others. You may never have any need of it.

Since I have been to the front I have become an advocate of peace—that is peace with victory (not German). It

seems to be the opinion over here that Germany is losing strength. The French are determined that they shall never reach Paris or Calais. The fall of Paris might mean peace, but I doubt it. The fall of Calais would mean redoubling of all effort to defeat Germany, because with Calais the Germans would probably be able to strike England a very serious blow.

The Americans are slowly becoming a factor in things, but there is room probably for improvement. If folks at home would bend their energies to increasing the output of men, munitions, clothing and money, and cut out strikes, the U. S. would immediately increase in potency. A little drastic war regulation would do the U. S. good. People over here practice an economy beyond imagination and with a cheerfulness that is much preferable to grumbling. They realize that they must do it to retain their homes and political freedom.

In the running of things, now, one life more or less makes no difference. A certain percent of casualties are allowed for every action and if a point is worth the price these casualties are incurred. The night raids of the avions scarce meet the general anticipation of results. It is very seldom that they destroy life. Their moral effect, of course, is recognized, but where there is shelter everybody seeks it and remains until danger is past. In such a case the morale is not destroyed but actually increased.

Beechy, Art Smith, and others whom we admired at the Exposition in San Francisco are outclassed by every aviator here. I have seen quite a number of aerial combats and have watched Boche avions shot at time and again. Add the danger of shells and shrapnel and high explosive to your already hazardous undertaking and you have the life of the aviator.

We all say, "the first seven years of the war are the hardest". Therefore, since four have passed I may—if spared—manage to get home when things lighten up, that is when the first seven years are finished.

Yours sincerely,

B. H. H.

Contributed

A Californian in Old New England

By Christopher Ruess.

New Haven is the Oakland of Connecticut in actual population, but the largest city in the state, the City of Elms, the City of Yale, and now the City of Munitions Factories, which employ more than half the population. Connecticut holds half as many people as California, but is so small that thirty-five peas, the size of Connecticut, could rattle in the big pea-pod of California. The population of New England and New York is just about twenty times as dense as the entire population of all our American states west of the Rocky Mountains. And this density of population and these other contrasts are not merely numerical and physical. There is a spiritual difference. While education is free at the University of California, a high tuition fee is accepted, like the laws of nature, for Yale and Harvard; education is not for all here, but for the upper classes, and those few representatives of the other classes who have the strive and the drive to earn their way up and away from their own social class. He who comes from California to Massachusetts, Rhode Island and Connecticut may well feel that he has passed from dawning democracy back into twilight feudalism. The difference in human and social tone between California and New England must be like the difference, in peace days gone, between the human climate of New England and that of Europe. Such are the reflections of a Californian in New England.

Early this Sunday morning I strolled in the famous Grove Street Cemetery in New Haven, close by Yale's Memorial Hall and the Sheffield Scientific School. Our cemetery cities of the dead are almost as crazy-quilt as our house-clashing streets of the living, for each tomb and each house is built as though it were the only one, giving a grab-bag ensemble. How small a place beauty, proportion, harmony, that is, the dem-

ocracy or fellowship of the aesthetic, has had to date in American life. This is a helter-skelter cemetery like many others. Yet here I doffed my hat in the New Haven sunlight before the simple stones that mark the graves of Eli Whitney, inventor of the cotton gin, Noah Webster, the originator of Webster's dictionary, James D. Dana, geologist, Benjamin Silliman, chemist, Roger Sherman, signer of the Declaration of Independence, and other men of Yale, of America, and of us all, the world over. I thought how many unrecognized great men are walking among us today, and how many little boys and girls among us neither know, nor are known, in their true light—how much humanity needs them, how greatly they will serve us all, how we shall honor them "after the deed." I recalled the words of Orison Swett Marden of New York City, which I recently heard him speak at a New Thought meeting there, against corporal punishment. "If we knew that this little boy were to be Abraham Lincoln, or Ralph Waldo Emerson, or this little girl Florence Nightingale, or Julia Ward Howe, should we dare to beat or strike or slap?; should we not rather use more human methods of discipline?" Phillips Brooks, great soul and great preacher, concludes his Yale "Lectures on Preaching" with a chapter on "the infinite and eternal worth of every human soul," that thought which is the true seed of spiritual democracy. We do not know how much God means in any child, or man, or woman; we can not reverence enough either the dead or the living. Walt Whitman, with Hindu insight, asks: "Did you think it a great thing to be President? I tell you, they will all reach it,—and pass it." The lily root in the slime does not yet look like the lily in bloom.

The world war is already a mere, though a big, matter of course in New Haven, and perhaps nearly everywhere else in America. We shall soon be as used to the ruthlessness of war as we are used to the ruthlessness of peace. A baby-saving society appeals for funds and says, "Did you know that it is

seven times as dangerous to be born a baby in America as to become a soldier in France?" Such is the inefficiency and the ruthlessness of our peace. Small wonder that a world war should grow on the tree of such a world peace as we had developed, to crown the nineteenth century of invention, machinery, factories, millionaires and slums. One who thinks cannot help but realize that there is a war within the war, a democracy beyond any we have known, a peace beyond any peace we have experienced, which is the real God-meant significance of this war. It is the universal ruthlessness of individualistic business, and individualistic nations, that has reached and overreached its height first and most in Germany, which has been willing to murder modern civilization itself for the sake of German trade and German markets, which has brought this tragedy of modern commercialism to its crisis and climax point. The sins of this commercialism against the sacredness of life everywhere will have to be washed out with blood, and that, too, even though it shall take five years more, and no man, woman or child in the whole wide world but shall have shared in payment through individual suffering for the world's social sin. To me this war is as little mysterious as the growth of crab apples on crab apple trees, or thorns on thistles. It is the Gethsemane and Golgotha of humanity, but there shall be a Resurrection Day and a New Life for all men, women, children, and peoples. Well may we all, like Nathan Hale, whose bright young face shines in the statue on the Yale campus,—he was a student here,—well may we each and all say, "I regret only that I have but one life to live and to give for humanity." This to me seems to be the deeper meaning of the war. Germany represents the extreme of modern commercialism, which must be scotched like a snake that the world may be safe. Love, and not ruthlessness, must be the keystone of the arch of the new success, personal, social, national, international. Not the war god Jehovah, but "The King of Love" must be our new Shepherd.

Events

Pacific Coast Conference

(Berkeley, May 8th to 10th.)

The Pacific Coast Conference held no meeting in 1917. At the San Diego meeting of 1916 it was planned to meet the following year at Berkeley, but as the time drew near there was so general a feeling of preoccupation and absorption on account of the war that it was felt best to postpone the meeting to at least the fall. Finally it was concluded to allow it to lapse, and to meet in May at Berkeley.

In response to the notices sent out it was soon apparent that there would not be a large or a general attendance. More than one minister responded that he had no money for carfares. Anything he could spare must go to the government.

In the nature of things, under the most favorable of circumstances, anything like a complete, or even general, compliance with the desirable purpose of conferring annually is hardly possible. Distances are great and income is small. Transportation is expensive and few can compass it.

Taking San Francisco as the central point, our outpost sentinels must travel far:—from San Diego 650 miles, Bellingham 1054, Spokane 1146. This year the farthest response was from Los Angeles, 475 miles away. But we had an excellent conference notwithstanding. There were 33 delegates in attendance, and 11 churches were represented. Exclusive of the members of the local church 31 visitors from abroad signed the roll of participants.

The daily attendance was good, the interest was well sustained, vital questions were candidly discussed, we accomplished a good deal, we learned some things, we had no unpleasant nor uncomfortable occurrences, and we went away with renewed courage and confidence.

The conference was well planned. It was in some respects on an improved pattern. It combined independence with consideration, it gave freedom but was well controlled, and it culminated at the last meeting—the proper point.

In the matter of hospitality the men and women of Berkeley established an enviable record. Every one seemed more than comfortably cared for, and as for luncheons they were bountiful as to quantity, of the highest standard of quality, and delightful provokers of a fine social spirit.

The Laymen's League, under the leadership of Prof. W. B. Clark, gave a well-managed dinner between the closing business session and the spirited platform meeting that concluded the memorable meeting.

The distinctive act of the session that seems to promise a permanent betterment in Pacific Coast Conference life, is the settlement of the question of division that has been forced upon us by the physical difficulties incident to the enormous territory occupied by a comparatively small number of churches. It seemed unavoidable but all shrank from it, as in spirit we were one and yearned for companionship and undivided life.

The committee on time and place of next meeting, having worked up a solution of the vexed problem suggested by Rev. E. Stanton Hodgkin, reported a plan that so evidently secured the practical advantages of separation, while maintaining unity of organization that it was unanimously and enthusiastically adopted.

The Conference continues whole, but three sections are constituted,—a Southern, a Central and a Northern. For two years sectional meetings are held under the general direction of a vice president from the Northern and the Southern sections, and the president in the Central section.

Every third year a meeting of the whole Conference is held in the Central territory and provision is made for general attendance.

Each church adds to its annual contribution a percentage that will enable payment from the Conference treasury of the traveling expenses of a ministerial delegate, or a lay delegate if there be no settled minister.

It is proposed that the annual conferences in the three districts be held at slightly varying dates, so that a Billings lecturer, the Field Secretary, or

ministers from the other sections may attend.

This plan will be given a three-years' trial, and if modifications are found necessary, they may be made at the meeting in 1921.

This plan will render unnecessary the separate conferences irregularly held at the North and the South, and allow loyal interest in one conference, meetings of which may be left largely to local convenience. It insures one conference each year to all churches and relieves an implied obligation to sustain both a Coast Conference and a local conference.

The Secretary's report, necessarily abridged, gives further particulars. Statistics are omitted as often misleading and always dry.

SECRETARY'S REPORT.

The Conference convened on May 8th after a luncheon to delegates and visitors given by the Women's Alliance of the Berkeley church and a devotional service conducted by the Rev. E. B. Payne, first minister of the Berkeley church. Rev. C. S. S. Dutton presided.

After the appointment of the customary committees reports were read by the treasurer, the secretary, and for the *Pacific Unitarian* and the Unitarian Headquarters. Reports from the churches at Berkeley, Fresno, Los Angeles, Oakland, Palo Alto, San Francisco and Stockton were made by delegates. The Field Secretary reported for the churches not represented by delegates, and made a statement covering the general condition of the Pacific Coast churches.

By resolution unanimously adopted by a rising vote, the Conference recorded its deep sense of the loss suffered by the Berkeley church and by the cause of liberal religion on the Pacific Coast by the death of Mr. J. Conklin Brown, who at the time of his death was treasurer of the Conference, and extended to Mrs. Brown and the family heartfelt and affectionate sympathy in their bereavement.

WEDNESDAY EVENING.

Mayor Irving extended a welcome to the delegates in the name of the city

of Berkeley. The speakers were Dr. Aurelia Henry Reinhardt, Rev. W. D. Simonds, Oakland, and Rev. E. S. Hodgkin, Los Angeles. Dr. Reinhardt spoke of the many criticisms being directed today against church and school owing to the rapid development among the people at large of world-consciousness and made a historical survey of the part which both had played in the life of the nation. She believed that school and church will unite on a broad basis of service to the community and to further one end which they have in common, which is to ensure that the morality of the national life shall be the result of excellent moral choices on the part of the whole citizenship. For these moral choices school and church are together responsible.

Rev. W. D. Simonds asked whether the teachings of the liberal churches have been discredited by the war. He pointed out that denominational specialties must cease to be the chief concern of the churches, not because they are all untrue or worthless but because the world situation is showing us that there are things of universal concern and interest which are really vital and which must be preserved at all costs. Germany has so far been victorious in a military way because for four years she has absolutely superseded the competitive by the co-operative system but she must be whipped because she has limited that co-operative life to her national interests and has been blind to the principle in her dealings with all other peoples. That co-operative principle is not safe until it is saturated with the spirit of brotherhood and the great task of the liberal churches is to present to the world the doctrine of the brotherhood of man resting upon a spirit of life which shall find application in all social and political relationships.

Rev. E. Stanton Hodgkin, Los Angeles, made a powerful address on what religion has to do and say in this world crisis. Religion, he held, has for its fundamental function to bring good out of evil. It cannot be content to stand aside and point the finger of scorn and condemnation. It must min-

ister to imperfect beings in an imperfect world and inject into every imperfect condition of life a yearning for a better. So with this war, religion must go with this great movement of human life, with those who go to give their lives for a great cause, to purify motives and strengthen the will. In military discipline and obedience taken alone there are great dangers, while even the military qualities of unselfishness lose their virtue when they are purely mechanical responses as the result of long training. But consecrated by religious idealism the military qualities may become redemptive forces which will reach far into the future beyond present conditions. The military qualities we admire in our soldiers will enable us to win the war but to win it will only be worth while if these qualities have become spiritual qualities built into the very fibre of our individual and social life.

During the meeting the biennial letter to the churches from the Council of the General Conference of the Unitarian Churches in the United States, and Canada was read to the assembled delegates by the Rev. H. E. B. Speight, secretary of the Conference.

THURSDAY MORNING.

The proceedings opened with a devotional service conducted by the Rev. A. B. Heeb, Stockton. This was followed by a session of the Conference presided over by Professor W. H. Carruth, Palo Alto. The subject under discussion was "Our Responsibility for the Growth of Unitarianism," and papers were read by Professor Rendtorff, of Palo Alto, and Mr. Murdock, San Francisco. Professor Carruth said that he confessed himself an incorrigible bigot in so far as concerned the spread of Unitarianism and urged that the Conference seriously consider ways and means of carrying forward that work. Those who contributed to the discussion were Rev. Clarence Reed, who compared the present condition of the churches on the Coast with the condition twenty-five years ago; Mr. William Maxwell, who urged the development of lay-preaching; Mrs. Rendtorff, who said

that the secret of success in extension work lies in giving to new adherents something definite to do and pointed out the advantages possessed by religious cults which exacted from adherents certain well-defined acts at certain intervals; Rev. E. S. Hodgkin, who spoke of the great help he had received in a former charge in Iowa from laymen and of his present Men's Club in Los Angeles, which meets for a weekly luncheon at which the interests of the church are discussed; Rev. Chas. Pease, who described Unitarianism as a way of seeing life; Rev. E. M. Wilbur, who discussed recruiting for the ministry, and Rev. W. D. Simonds, who protested against Mr. Reed's description of the present condition of our churches and declared that practically all churches have varying experiences and as he reviewed the Pacific Coast churches he was more impressed with their strength than by their weakness, in spite of the difficult situations faced by a few of the congregations.

At 12:00 The Women's Alliance served buffet lunch to the delegates and visitors.

THURSDAY AFTERNOON.

At 2:30 p. m. a session of the Conference was held under the auspices of the Women's Alliance.

The meeting was called to order by the President of the Berkeley Alliance, Mrs. L. H. Duschak. The keynote of the short devotional service led by Mrs. H. E. B. Speight was the present day privilege of service, the call of the hour for the highest idealism.

Then followed reports of the different Alliances. Representatives spoke from Berkeley, Los Angeles, Oakland, Palo Alto, San Francisco, San Jose, and Alameda. Reports were read from Long Beach, Santa Ana, Santa Barbara, Eugene, Oregon, and the University Church of Seattle.

Miss Luey Ward Stebbins, Dean of Women of the University of California, spoke on the Home Service Work of the Red Cross, and the Maintenance of Standards at Home During the War. The five main departments into which she divided the work were: Health,

Education, Work, Recreation, and the Spiritual Life. She said in closing that the churches have never before so needed to throw off the binding yoke of creeds and unite in the belief in the Universal Fatherhood of God, and the Brotherhood of Man.

THURSDAY EVENING.

At 8:00 p. m. a service was held in the church, conducted by the Secretary of the Conference, who led the congregation in the Service for Use in Time of War prepared by the American Unitarian Association, Mr. Harvey Loy, F. A. G. O., presiding at the organ. The Conference Sermon was preached by Rev. Bradley Gilman, Palo Alto, who delivered a vigorous discourse on the theme of "Citizenship." He spoke on the meaning of American citizenship and the relation of the democratic ideal to church life. The true American, without regard to color, creed, or ancestry, is he who is imbued with the ideal which Lincoln formulated, that government should be "of the people, by the people, for the people." This definition of an American, applied to churches and denominations, shows us that the congregational form of government is the most truly democratic with democracy entering more and more through the demands for lay representation in the councils of the churches. The democrat in religion believes that there is no single individual or hierarchy of individuals appointed from above to safeguard the truth but that the voice of the people, in convention and synod assembled, is the voice of God, with no voice, save that of the occasional prophet, to be accounted of higher authority. Church and school and college have as their responsibility the imparting to democracy of those qualities of mind, heart, conscience, and will which fit a people to govern itself and if they fail in this our experiment in democracy is doomed to disaster.

FRIDAY MORNING.

The morning session opened with a devotional service conducted by Miss Helen Kreps, of the Pacific Unitarian School for the Ministry.

At 10:30 the Conference convened under the presidency of Rev. W. D. Simonds and a paper was read by Mr. Daniel Rowen, Beverly Hills, afterwards discussed by Prof. W. S. Morgan, Pacific Unitarian School for the Ministry. The chairman raised the question of modern preaching by pointing out that preaching arose in response to a definite need, namely, the need of Biblical exposition within the Reformed Churches, which laid great stress upon correct interpretation of the Bible; now that the attitude towards the Bible is so different, asked Mr. Simonds, can we expect the preacher to survive? Mr. Rowen's paper was stimulating and challenging. He gave several chapters from his autobiography and described the types of sermons with which he had become familiar at various stages of his career. He discussed various tendencies he had observed in modern preaching and deplored the practice of hurling invectives against wrong-doing and offering panaceas for the ills of the world. The habits of different types of preachers were passed in review and upon each type Mr. Rowen had definite comment to offer, generally critical in character but fair and penetrating. He especially expressed his regret at the fear of liberal preachers to use what he called damaged phraseology, the conventional religious phraseology which can be effectively used without at all binding the preacher to theological positions with which he is out of sympathy. Mr. Rowen described liberal preachers who found it easy to take up a sympathetic attitude towards non-Christian religions but never seemed to be able to give sympathetic consideration to Christian mythology.

Professor W. S. Morgan submitted Mr. Rowen's paper to vigorous criticism, particularly differing from Mr. Rowen on the social message of the modern pulpit. Dr. Morgan pointed out that preachers of today have to consider the robber as well as the good Samaritan and must rightly concern themselves with the conditions which produced the thief.

Rev. O. P. Shrout, San Jose, added a few words of comment, emphasizing the

need for communion with God as a pre-condition of all good and profitable preaching. In closing the discussion Mr. Simonds pleaded for a recognition of the fact that there must be a variety of types among preachers and sermons and that no single generalization will express the needs of all hearers.

At 12 noon Rev. C. S. S. Dutton, president of the Conference, took the chair and the concluding business of the Conference was transacted.

The following resolution was unanimously adopted:

Resolved, First, that this Conference of Unitarian Churches of the Pacific Coast supports heartily the war policy of President Wilson;

Second, that it condemns acts of lawless violence perpetrated in the name of patriotism, and declares that offenders should be dealt with swiftly and sternly by the law and not by unauthorized individuals;

Third, that this Conference hopes earnestly for such terms of peace, in due time, as shall insure permanent peace for the world, with democracy made safe and protection guaranteed to smaller nations capable of self-government.

On motion of Rev. E. S. Hodgkin, seconded by several delegates, it was unanimously voted that the Conference extend to the Berkeley church and especially to the ladies of the Women's Alliance hearty thanks for the bounteous hospitality offered to the delegates.

Rev. Earl M. Wilbur, Rev. Bradley Gilman, Rev. C. S. S. Dutton, Rev. H. E. B. Speight and Rev. Clarence Reed were appointed a committee on management of the *Pacific Unitarian* with power to act and were authorized to confer with the American Unitarian Association in regard to possible support.

The plan for sectional meetings as indicated in the general report was adopted.

Upon the recommendation of the nominating committee the following were elected directors of the Conference to serve for the coming three years: Prof. W. H. Carruth, Palo Alto, Cal.; Rev. C.

S. S. Dutton, San Francisco. Rev. J. C. Perkins, Seattle. L. H. Duschak, Berkeley. Chas. A. Murdock, San Francisco, B. Grant Taylor, San Francisco, Paul H. Clark, San Jose, Prof. E. A. Start, Seattle, Rev. B. A. Goodridge, Santa Barbara. Those holding office without election at this meeting are: Mrs. E. S. Hodgkin, Los Angeles. Rev. H. B. Bard, San Diego, and Rev. H. E. B. Speight, Berkeley.

The Conference adjourned for luncheon served by the ladies of the Alliance in Unity Hall.

FRIDAY AFTERNOON.

In the afternoon the Commencement Exercises of the Pacific Unitarian School for the ministry were held in the church at 3:00 p. m., President Earl Morse Wilbur presiding. The Commencement address was delivered in the presence of a good company by Rev. U. G. B. Pierce, D. D., Washington, D. C., who gave an inspiring interpretation of the preacher's opportunity to Interpret, Illustrate, and Inspire.

FRIDAY EVENING.

In the evening the Conference held a meeting under the presidency of Rev. Clarence Reed, San Francisco. Rev. Francis J. Van Horn, Oakland (First Congregational church) spoke on the "Moral Aims of the War," representing the national committee on the churches and the moral aims of the war, and Rev. Dr. Pierce, Washington, D. C., spoke on "Lessons to be Learned from the War." Both addresses were on a high level of eloquence and spirituality and were listened to by a large congregation with marked attention and appreciation. This meeting brought to a close a conference said by many of those who attended to be one of the most profitable and valuable in the history of the Conference organization.

H. E. B. SPEIGHT.

Secretary.

O Beautiful, our country!

Round thee in love we draw;

Thine is the grace of freedom,

The majesty of law:

Be righteousness thy scepter,

Justice thy diadem;

And on thy shining forehead

Be Peace the crowning gem

—Frederick L. Hosmer.

Commencement of the Pacific Unitarian School

ELEVENTH ANNIVERSARY.

The eleventh commencement of the Pacific Unitarian School for the Ministry was held as a part of the meetings of the Pacific Unitarian Conference in the church at Berkeley Friday afternoon, May 10. Prayer was made by Rev. Bradley Gilman of Palo Alto, and the Commencement Address by Rev. U. G. B. Pierce of Washington, who spoke inspiring of the value of specialized training for one's life-work, and of the minister's being a specialized leader in interpreting, inspiring, and idealizing life. The degree of Bachelor of Divinity was conferred upon Frank Risley Kennell of Portland, who graduated this year, and upon two graduates of previous years, Naokatsu Kubushiro of the class of 1908, and Andrew Fish of the class of 1906, the latter *cum laude*.

In making his usual report on the condition and needs of the school, President Wilbur reported the receipts during the year of \$58,518 from the estate of Francis Cutting, \$78,000 from that of Horace Davis, and \$1,000 from that of Henry F. Spencer, and other gifts of over \$700. The total resources of the school are now \$492,100, of which \$439,785 is working capital, and the rest is plant and equipment. But much of the property bequeathed to it is not at present such as to bear income, so that the past year has shown a deficit of \$2,300, which is likely to be wiped out in the coming year's operations.

Fourteen students have been enrolled, of whom seven have our ministry in view. Twelve students have gone from the school into the field, of whom eight are now settled in the ministry, two in social service work, while one awaits settlement, and one has returned to a secular calling. The war has interfered with the school somewhat, though far less than with the eastern schools, and three applicants have thus been prevented from entering, while two more wishing to enter next year will instead enter the service of the country. The school displays a

service flag with four stars, and its grounds have been given the University School of Military Aeronautics for a parade ground and are in daily use.

The library has grown till it has 11,305 volumes, and 10,653 pamphlets, and is now about half catalogued.

If the question is asked what can be expected of a small school, serving a small number of churches, the action of the founders of it may answer. They had seen the Pacific Coast grow almost from its beginnings, and its churches from one to thirty. They believed that this was not the end, but that there were far greater things in future than most people see or can dream. They believed that where we now have a score or two of churches we shall in time have hundreds; and that the spirit and thought of these churches are to have an important contribution to make to the common Christianity of the Pacific Coast; and that for the future expansion of this cause nothing was so important as a school of the prophets, which should slowly grow with its growth. In this faith in their hearts and with this vision in their minds they felt that no other object was so good for them to leave their fortunes to as this school, and they looked to the distant future rather than to the immediate present for the justification of their gifts.

In this faith and with this vision of a long future the school is growing up. We have planted no Jonah's gourd which which can come up in a night, and perchance may perish in a night, but an olive tree which is to live a thousand years. It has scarcely come into bearing as yet, though none of its fruit has had to go begging for a market. What the school most needs today is that the friends of liberal Christianity on this coast should share the faith and see the vision of the founders, and refusing to believe that things must always remain as they are now should have unbounded hopes for the future growth of their cause and of every institution calculated to help it along.

In the way of material needs, that of an adequate building to house the library is still the most pressing, and has

just been emphasized by a fire which had it not fortunately been discovered in its beginnings might have caused irreparable loss. The trustees have for some time been planning whether some way can not be found to build at least a basement and first story with temporary roof, to be completed when times for building are more favorable. It remains to be seen whether this can be done.

Our Responsibility for the Growth of Unitarianism

Karl G. Rendtorff, Stanford University.

(Read at Pacific Coast Conference, Berkeley, May 9, 1918.)

Before we enter into the discussion of the question: What can we do to spread Unitarianism? we must first, I think, answer another question, namely: *Why* do we want to spread Unitarianism? for the methods we may employ in such a propaganda will largely depend upon the purpose we have in mind.

Of course, the ultimate goal of any attempt to spread Unitarianism is an increase in membership in the societies already existing and the foundation of new churches. This is the tangible result. The desire for such growth is a very natural one especially in our little struggling churches in the west where the burden of expense and of work is often carried by a small group of faithful supporters. Naturally every new member is welcomed not only for the material aid he may lend but also for the encouragement which his very presence affords.

Our societies, therefore, do all they can to gain new members, they employ all legitimate means to extend the sphere of their influence. They welcome the public not only to their regular church services and Sunday schools but they frankly use the social activities of their churches (social teas and dances, dramatic societies and popular lectures) as means to attract those who may possibly incline their way.

These methods are often apparently very effective. The membership increases, the lectures are crowded, the

various forms of social life become distinctly popular. Yet does such a growth necessarily mean the spreading of true Unitarianism? When the popular minister leaves, when a crisis in one form or other overtakes the church, what happens? The new members are likely to disappear as fast as they had appeared. "They felt at home with us", they enjoyed our companionship, but the bonds were not strong enough to stand the test of adversity.

But how else can we spread Unitarianism? An answer frequently given is this: Let the congregation, through its activities, draw new people into the church and then leave it to the minister to convert them to Unitarianism. This seems very reasonable and unquestionably many a good Unitarian has been made a Unitarian by the sermons of one of our many excellent ministers. But is it fair to throw the whole responsibility on the minister? However invaluable the sermons of our ministers may be for us as individuals as well as a body—the very center of our church life—we must admit, regretfully perhaps, that the pulpit is no longer the powerful factor in our modern life that it used to be. Besides, our Unitarian ministers, wisely, I think, do not employ the sensational methods of the revivalist, the aim of their sermons is not so much to convert people to our way of thinking and believing as to give food to the people already in the fold. A Unitarian minister who would persist in preaching missionary sermons only, might be quite successful, for a time, in proselyting but he will, in time, feel the natural result of onesidedness, he will preach to empty pews.

I certainly do not underestimate the propaganda carried on through the various church activities nor do I fail to appreciate the value and importance of the pulpit. I merely maintain that as means of spreading Unitarianism neither one can claim startling results.

But to return to my first question: Why should we try to spread Unitarianism? Is it only because we are anxious to compete with other denominations?

In ordinary times no objection can be raised to friendly competition, much may even be said in favor of aggressive measures. But we are not living in ordinary times and we may well ask whether the crucial period through which we are passing is the right time for carrying on an aggressive propaganda. For propaganda of any kind is the outcome of a strong faith not only in the righteousness but also in the superiority of the cause it represents. What then have we as Unitarians to offer to the world of today that is of superior value? And again, are we so sure of the inferiority of the other denominations with which we compete? Have they not stood the test of time as well as we? Have they not displayed a spirit that forced us to admire and respect them and what can be the ultimate source of this spirit if it is not the strength and support they find in their religion? In fact, is not tolerance the one thing that this time has taught us? "In my father's house there are many mansions", people of different temperaments and of different mentality require different housing. "Human hopes and human creeds have their roots in human needs" and we must learn to respect such needs and tolerate the creeds as being not permanent institutions but necessary steps in the development of religious thought, a development which is essentially human. In it the temperament of the individual as well as that of the race or nation to which that individual happens to belong are powerful, and so are tradition and environment irresistible factors. If, in our reasoning, we accept these natural forces as laws we may rise to a state in which tolerance has become a matter of instinct.

The sister of tolerance is humility. If we would view ourselves objectively it might be well for us to face the criticism that others pass on us. Are they willing to grant us superiority? Do they welcome an active propaganda carried on by us?

Some—and they are our friends—see in us a rather harmless body of liberal minded Christians which, however, in reality has no right of inde-

pendent existence as it does not differ essentially from the other liberal churches. Others admit that the Unitarians have a distinctive point of view but they maintain that Unitarianism is a philosophy and not a religion. Others again—and they are not our friends—see in Unitarianism nothing but utter negation, the wanton destruction of all that is sacred in religion and consequently they deny us the name of Christians and will have nothing whatever to do with us. Others, finally, consider our church a place of refuge for those poor souls whose bark of religion has foundered on the shoals of doubt, a place where they may keep the pitiful remnants of religious convictions they may have saved from the shipwreck.

And now, what does this criticism mean to us Unitarians? How much of it shall we accept as just reflections of our faults and welcome it as a helpful lesson by which we may be benefited? For surely we are not oversensitive, and willingness to improve and progress has ever been one of our foremost characteristics. On the other hand, may not some of these arguments brought against us prove to be excellent arguments for us? At any rate, they reveal the attitude of the very people against whom our propaganda is directed, our lukewarm friends and our bitter enemies.

Let us briefly examine these arguments.

It is said we have no right of independent existence. We have, indeed, much in common with some of the more liberal churches but we differ from all other churches in that we leave the individual member free to believe what he can and what is best for him. Ours is the only church whose members are not bound by any creed except that of good will to one another, where "authority is not truth but truth so far as we know it, is authority." Claim enough for independence!

We are criticized for being merely intellectual, for lacking the religious and emotional elements. With us each individual is the maker of his own religion, and religious ideas, developed

in our own soul and not being merely accepted or inherited, are always the product of emotional stress if not of religious exaltation. As such they possess a peculiar sacredness for us and we are not always willing to reveal them to others. The very fact that we are not given to sharing them with others or discussing in public our religious experiences indicates how precious they are to us.

We are accused of irreverence, of wanting in positive elements. The former accusation we only need to register, what is there to substantiate it? As to the positive element about us there is the belief in the evolution of religious ideas, the conviction that no church and no period of time can hold a monopoly of religious truth, that religion like all other things in this universe, is the result of growth and development. That it is still growing and that we may have a part in this growth and may even further it, we courageously admit. Our religion is not something handed down to us from the past complete and perfect, which we may put on as one might a coat, our religion is a part of ourselves, it is ours to make and to mar. That in this development each individual in an important factor gives to each of us a feeling of responsibility which is one of the chief characteristics of Unitarian thought.

And finally we Unitarians are surely not derelicts, poor shipwrecked souls who cling to the few spars of belief saved from the old faith that went to pieces. Many of us have come from other denominations bringing with us the remnants of an older faith we cannot and will not part with. And why should we? It is worse than foolish to cast away anything as long as we can still make us of it in the development of our spiritual life. If the inner life grows and expands nature will take care of herself and things outgrown or outworn will drop off naturally. Here again our belief in evolution in things of the spirit as well as in the physical world is helpful to us.

And now we can find the answer to our question: Why should we spread

our Unitarian faith? Because we have something to offer to the world, even at this time, and especially at this time, when so many poor souls everywhere are losing their grip on their old ideals, when they cannot reconcile the world of reality and the world of faith such as they have known, and they feel the foundation of their faith slipping from under their feet.

To such we can say: come to us and we will give you a greater faith, a faith that is based not upon miracles and revelations or upon promises of rewards in after life but upon the simple principle of evolution, evolution of matter and of thought, a faith that will carry you even through the darkest experiences, which will fill your lives with hope and your souls with charity. This, a reverend, courageous and joyful attitude toward life, is the great opportunity Unitarianism offers.

What then can we do to spread the Unitarian faith, to disseminate its doctrines, and to draw new members into the fold? And what can we expect from such a propaganda?

Our church will never increase by leaps and bounds. As far as numbers count, it will never compete with our sister churches. Nor do I believe that any of the older denominations will come to join us in a body for by the time they may have come to accept Unitarianism as it is today, Unitarianism as it then will be—for we adjust ourselves to the progress of time more readily than any other church—will have advanced so much that the same relative position will be maintained as exists today.

The physical growth of our societies will ever be slow. The neophytes will never come in droves. To become a Unitarian is not a matter of a sudden conversion. It is a slow and, in many cases, a painful process. Freedom of soul, independence of thought, are not bought without much mental effort and spiritual anguish. A great loneliness may come over us as it always does when we break from a party or leader and strike out to travel our own road. And many good people are temperamentally unfit to live an independent

life; living in the herd gives them a happiness which may be foreign to us but which we should not begrudge. There are many persons about us who are inclined our way but who for good reasons avoid the final step of identifying themselves definitely with us. To claim them, as it is so often done, as our rightful possession is a fallacy against which we cannot warn sufficiently.

Religious propaganda, if it is to attain its purpose, must be carried on with utmost tact and with the greatest regard for the individuality of the people whom we wish to draw over to our side. Little is gained by mere numbers, much may be gained if the right people, men of strong personality and of strong character, join us. They will come if they learn to understand what Unitarianism really is and if they see that our propaganda is not conducted for selfish motives.

An Indoor Picnic Service

The churches in the San Joaquin Valley have formed the pleasant habit of holding a joint service at some central point on the Sunday preceding the summer vacation. Last year it was at Lake Wahtoke. This year it was at Reedley in response to a generous invitation from Mr. and Mrs. Frank Scoggins. On the afternoon of May 27th, automobiles of high and low degree focussed on their spacious home, and about three o'clock the service, led by Rev. J. Covington Coleman, was held, about sixty being present. There was good singing, a responsive service, and a brief prayer. A young woman recited a pleasing poem by Whittier. Mr. Coleman made a brief and pertinent address and then introduced the Field Secretary. Mr. Murdock read a letter he had lately received from Rev. Christopher Ruess, who had cultivated the picnic habit during his ministry, and seemed present in spirit. On his journey down he had read Rev. Wm. C. Gannett's "The Hate That Heals," and was so impressed by it that he put aside the topic he had thought to use and tried to convey the important message of the new love needed to meet

the new hate that was inevitable in response to the new crime that has come into the world.

At the conclusion of the service, the men and some of the visiting women went for a pleasant ride to a neighboring elevation. A spur of hills thrust into the great valley from the mountain range at the east affords a vantage ground that gives a most impressive view of the almost boundless domain, revealing amazing stretches of vines, trees and alfalfa. During this pleasant intermission a transformation scene was staged in the Scoggins' home. In three large rooms tables were spread with tempting food and all were seated for a delightful picnic lunch.

At its conclusion there was a very pleasant interchange of thought and kindly feeling. Mrs. Scoggins called on representatives of various localities and all responded in a vein of simple seriousness that was very helpful. The theme of the earlier talk was taken up and most sympathetically carried forward. The spirit of the occasion was in every way fine and sincere. In conclusion all joined fervently in singing "America."

Old and New Friends

Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends, kind and true,
We once more our youth renew,
But, alas! old friends must die;
New Friends must their place supply,
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

—Henry Van Dyke.

Long, too Long, America

Long, too long, America.
Traveling roads all even and peaceful you
learn'd from joys and prosperity only,
But now, ah now, to learn from crisis of anguish,
advancing, grappling with direst
fate and recoiling not,
And now to conceive and show to the world
what your children en-masse really are.

Selected

The Bankruptcy of Socialism

Rev. Dr. W. L. Sullivan of New York on the evening of March 17th addressed his congregation on "The Bankruptcy of International Socialism." It was the fourth of a course on "Problems of Present History and Policies."

Sketching the history of the opposition between the French spirit and the German spirit as expressed in their respective Socialist traditions, the speaker showed by what steps and methods the German Socialism of Marxian orthodoxy triumphed in the "International," how "the Socialists of France trusted and apparently trusted absolutely in the power of the German Socialist group in the Reichstag to prevent war by opposing the imperialism of Kaisers, junkers, or militarists," and how French Socialism disappeared.

Referring to the claims and sufferings of subject nationalities he said: "Not one Socialist meeting in the world has gathered to pour out its indignation against the murderers of Armenia, the butchers of Servia, and the infamy that has been transacted upon the forever to be hallowed soil of Belgium. Not one!

"Can you see a crime when it is before your eyes? Is all indignation squeezed out of your heart by an idolist dogma as to the nature of wars. I have yet to hear of utterances from any Socialist to atone for the broken soul of these prostrate states. There is bankruptcy, indeed. If any church is guilty of that it has bankrupted itself. If any individual is guilty of that he is bankrupt, hopelessly.

"What is the reason of this singular silence? We should like to think of Socialism as having the great vocation of stirring the hearts of humanity for all that are broken and heavily oppressed. What a vocation that is! Why, with it shining before them, have they missed it? Why? Because of an idolistic dogma that in war there is no right or wrong; in war there is only a conflict of capitalistic interests, and we cannot stop to discover whether there

is righteousness here or there; the moral value of one cause over another is too insignificantly small for us to be greatly concerned with it. It is like any other dogma, once it is adopted, once we become wooden-headed about it, and swear not to let in any new ray of light to disturb it. This, of course, makes absolute shipwreck, of either dependent judgment or moral insight—and that has been the main reason why this happening has occurred.

"The Socialist party must take its place with all the other parties of the world before the tragic outcome of events and strike its breast and say, 'we, too, have been foolish and bigoted and blind. We will reform. We will get a new vision, a deeper heart, a profounder soul. We will try to understand the inmost aspirations of our human family. We will try now to do that, not prohibited any longer by traditions artificial and academic and alien.'

"If it does that a vocation awaits it, of power and of splendid achievement, but the judgment is merciless. Attachment to Prussian orthodoxy must go, an understanding must try to be arrived at of what attachment to country is. Something in this present war must be seen to be at issue, which is moral, spiritual—which makes every soul that is not dead forever. If this is seen there will be a new birth and a new age. If it is not, I can only pray for the death of all bigotries, theological or economic."

The Inevitable

I like the man who faces what he must
 With step triumphant and a heart of cheer,
 Who fights the daily battle without fear,
 Sees his hopes fail, yet keeps unfaltering
 trust
 That God is God—that somehow, true and just,
 His plans work out for mortals; not a tear
 Is shed when fortune, which the world holds
 dear,
 Falls from his grasp; better with love a crust,
 Than living in dishonor; envies not
 Nor loses faith in man, but does his best,
 Nor even murmurs at his humbler lot,
 But, with a smile and words of hope, gives
 zest
 To every toiler. He alone is great
 Who, by a life heroic, conquers fate.
 —Sarah Knowles Bolton.

The Element of Beauty

(Sermon Lecture by Rev. O. P. Shrout)

If man and the inferior animals had a common origin it does not detract from man's superiority, nor from his final happy destiny. Whatever his origin, we are compelled to believe that he began on a very low plane, was ignorant, and came to this planet as to a school, to work his way onward and upward and make of the world a garden, a shop, a home.

God has seen fit never to do for man what man can do for himself. Man found no homes, no utensils, no boats or cars, but he found trees, crude iron, and everything else out of which all those things could be made. God gave to man the genius to invent, discover, and combine. The whole history of man is one long story of mind advancing by toil. He is never the child of perfection, but of progress.

The problem of society is not to gather all people into one political party, or one church, but into one civilization.

Conventionality is no longer a bar to the growth and progress of a great soul. We care but little how things were said and done two or three hundred years ago, the question is the best way of doing the right thing now.

Man had not traveled far upon his journey upon the earth before his attention was attracted by the beautiful and it soon became a potent element in character building. The earliest poetry came not from philosophy but from beauty. Sunbeams had been falling upon earth for long centuries before the science of astronomy came and magnificent pictures existed before logical forms had been worked out to give to the world. We pass from beautiful growth to beautiful action, thus Beauty becomes our teacher and leads us through the contemplation of lofty thought to generous action.

It is no wonder that so many in our cities are living upon so low a moral plane when their dull lives are never touched by the hand of Beauty, their ears never cheered by earth's sweet music, nor their tear-dimmed eyes ever

gladdened by the light of art, fashioned by master hands. The appreciation of beauty is in itself one of the amazing attributes of mankind. It should be fostered and strengthened by all the schools, churches, and literature of the age and should never stop short of the home. At the bidding of beauty the darkest night turns to day—marble is fashioned into columns and arches, noise is softened into music, and a frown becomes a smile. This sentiment, once awakened, never dies, nor does it wither or fade, but will grow stronger with passing years and a hundred beauties appear where once was but one. With the added number will come an increased quality and an advance in richness. Once kindled in the heart its holy fire never dies out, for beauty is itself a Vestal Virgin that never sleeps.

Longing

O foolish wisdom sought in books!
O aimless fret of household tasks!
O chains that bind the hand and mind—
A fuller life my spirit asks.

For there the grand hills, summer-crowned,
Slope greenly downward to the seas:
One hour of rest upon their breast
Were worth a year of days like these.

Their cool, soft green to ease the pain
Of eyes that ache o'er printed words;
This weary noise, the city's voice,
Lulled in the sound of bees and birds.

For Eden's life within me stirs,
And scorns the shackles that I wear,
The man-life: pure soul, strong hand.
The limb of steel, the heart of air!

And I could kiss, with longing wild,
Earth's dear brown bosom, loved so much,
A grass-blade fanned across my hand,
Would thrill me like a lover's touch.

The trees would talk with me; the flowers
Their hidden meaning each make known—
The olden lore revived once more,
When man's and Nature's heart were one.

And as the pardoned pair might come
Back to the garden God first framed,
And hear Him call at even-fall,
And answer, "Here am I," unashamed—

So I, from out these toils, wherein
The Eden-faith grows stained and dim,
Would walk, a child, through Nature's wild,
And hear His voice and answer Him.

—Ina Coolbrith (Overland, July 1868.)

A Humane Divinity

(Rev. E. Stanton Hodgkin.)

Man is ever creating God in his own image. What he most wishes to be, he thinks of God as already being. Longing for power he usually thinks of God first of all in terms of power. As man becomes nobler in his own character he attributes nobler qualities to divinity—thinking of him in terms of justice, mercy and even love.

Man inherits his image of God more completely from the past than he does his own character. He thus frequently improves in his own character more rapidly than he does in his conception of God. He is thus oftentimes trying to worship a God, inferior in moral character to himself—attributing acts and attitudes to his God of which he himself would never be guilty. He is thus tied back to the outgrown Divinity of the past when he ought to be pressing forward to the ideals of the future.

In the Old Testament, God is oftentimes portrayed as morally far less worthy than the man he is dealing with. In the Abraham stories Abraham is evidently depicted as the author's ideal man, but the image he gives of Jehovah is far from being ideal, either as man or God. Bloody and ruthless as Joshua was he is represented as not being quite wanton enough to suit Jehovah and was rebuked for his leniency. The same was true of Saul and of David. These ignoble conceptions of God are nearly all in the ecclesiastical portions of the Bible, while in the prophetic portions he is set forth as the ideal of nobility, standing for justice, mercy and humility. The reason for this difference is that the prophetic mind is ever leaning forward, inspired by the ideals that are just coming to birth, while the priestly mind is always tied back to the past, proclaiming outgrown ideals.

All down through the Christian centuries we have these two conflicting elements before us—the prophetic forward-looking idealists who have ever held up before man the image of a just, humane, generous and forgiving

God, and the backward looking idolators who have held up before us the image of a vindictive, revengeful, cruel and unforgiving Divinity that belonged to the primitive ages of man.

Calvinism gave itself over completely to this latter conception of God, centering its entire scheme of salvation around the idea of an endless hell of torment to which all the non-elect were to be consigned to suffer forever for the glory of God. People began to revolt against such a conception of God as that and revolted on humane grounds. They declared that no earthly father would treat his children so and they could not believe that the heavenly father was so much worse than man.

The two most pronounced movements away from this Calvinism were the Universalist and Unitarian. The Unitarians centered their faith in man, declaring that there was an element of divinity in all men and that none deserved such treatment as that. The Universalists centered their faith in God asserting that he was a loving father and would treat no one in that way no matter what he deserved.

A dogmatic religion is almost inevitably tied to the past, its faith divorced from morals and its conception of God degenerating into an ignoble and unworthy one. An undogmatic religion necessarily identifies its faith with morals and leans into the future pouring into its conception of God its highest ideals and its purest aspirations.

"I look on the war as a moral crusade. It did not begin like that . . . The German government thought that at this time of day, at the beginning of the twentieth century, you could wage a war of the old type—a military war. But the war which began as a great military war is now a great moral and spiritual crusade . . . It is a war of systems, a war of ideals, a war of the souls of the people; and when victory comes, it will not be a victory of armies, but it will be a great moral victory,—a victory of principle, which will form a new foundation for human progress after the war is decided."—*General Smuts.*

From the Churches

DENVER, COLO.—Rev. Fred Alban Weil finds large opportunity for various forms of community helpfulness at Denver. War work occupies much of his time. He lately spent a week in Kansas speaking for the government, and was a member of the Ways and Means Committee of Denver for the last Liberty Loan. His church is steadily moving forward both in attendance and increased income. A recent Every Member Canvass in one Sunday afternoon resulted in securing \$1200 in new subscriptions for the church.

SEATTLE.—Rev. J. D. O. Powers hopes to place his church on a new financial basis. A special effort, lately, resulted in gathering in a considerable sum of money, but he proposes instituting a new membership plan by which a thousand people shall pledge themselves to dues of 50 cents a month to meet current church expenses. When special sums are needed for charity or other purposes a small assessment is to be levied. The result will be awaited with interest.

EUGENE, ORE.—The annual supper and meeting was held at the church on May 14th. Everything perfectly harmonious. Financial situation with regard to next year cheerfully discussed. Financial outlook somewhat brighter by reason of good work on the part of the Alliance. Some of the devoted stand-by supporters are increasing their subscriptions notwithstanding they are constantly called upon for some form of war funds. C. A. Brown, Dr. H. D. Sheldon and Roy Andrews re-elected Trustees to succeed themselves. Highly gratifying report of the Alliance given by the Secretary, Mrs. Judkins. \$150 to Red Cross, \$172 for church improvement, besides a liberal contribution to general church funds. Membership increasing.

FRESNO.—With the joint service in Dinuba on May 26th, the season closes, and the church will take a vacation until September.

Rev. J. Covington Coleman has won

the regard and gratitude of the congregation in supplying the pulpit under difficulties. Living fifteen miles away and engaged for six days of the week at hard work on his raisin farm, he has never missed his appointments, preaching good sermons for us and then driving to one of several preaching stations for services in the afternoon or evening—sometimes both. On one occasion he drove his little car 125 miles and preached three times. Whatever he can do he does—quietly and modestly, and it is with very friendly feelings on both sides that his supplying is surrendered.

LONG BEACH.—Enthusiasm and a good attendance marked the fifth annual meeting and dinner of the First Unitarian Church of Long Beach. A delicious Hoover meal was served, after which the election of officers, the reports of the various church activities and a splendid program followed.

Mr. A. J. Swingle, who has so faithfully and efficiently served on the Board of Trustees since the church was organized, was re-elected and at a subsequent meeting of the Board was not allowed to vacate the President's chair. Mrs. Alice Hetrick was the other Trustee elected at this time.

Space permits only the mention of the service flag with its three stars, the gift of Dr. Maria Nye Johnson, who dedicated it. Dr. H. N. Pfeiffer gave an interesting talk, and after his departure he was unanimously re-elected pastor at an increase of salary.

Although the last year has been a trying one for the church, it is stronger than ever before. The treasurer's statement showed the largest balance reported at any annual meeting. But that was achieved only by hard work and persistent effort. Five new members have been added in the past year.

OAKLAND.—The minister, Rev. Wm. Day Simonds, feeling the present need for a church service expressing good cheer, undaunted hope and a high faith, prepared a special series of "uplift" sermons for the month of May.

May 5—"The Country's Call for Universal Service: 'Rise Up, Sir Knight.' "

May 12 (Mother's Day)—"The Poetry of Motherhood."

May 19—"Clara Barton and the American Red Cross."

May 26—"The Black Plague of Hohenzollernism."

On Mother's Day, Dr. Ulysses G. B. Pierce, a forceful and interesting speaker, of Washington, D. C. (who came into national prominence during the administration of William Howard Taft, as President's minister), was the speaker at a special evening service.

The after service Study Class continues to meet frequently. On May 26th a speaker of unusual importance, Dr. A. H. Briggs, of the Anti-Saloon League, gave the address.

A branch of the Red Cross meets in the Starr King hall every Monday and Thursday morning; 800 articles now standing to the credit of the energetic women who meet so loyally.

On April 21st Unity Club closed its meetings for this season with a lecture, "Sacred Cities of the World." The meetings were well attended throughout the season, and Mr. Simonds is to be congratulated on his interesting and instructive lectures, all of which were beautifully illustrated. We were taken in turn to London, Paris, Washington, Berlin, Rome, Venice, and finally to the Sacred Cities. Unity Club will resume its meetings in September.

The Woman's Alliance held its closing meeting on May 20th, and at three o'clock we had the last Book Review of the season. The Alliance has done excellent work during the year, and Mrs. H. J. Miller, recently elected, is proving a capable and energetic president.

PORTLAND.—Mr. Eliot's subjects for sermons during May were:

May 5, "Courage to Face Bad Facts." May 12, "Fortitude Under Heavy and Continuous Anxiety." May 19, "Recovering Ground After Setbacks." May 26, "Permanent Triumph in Sorrow."

At the Sunday Evening Open Forum the following lectures were given:

May 5, "Lessons from the 'War Zone.'" Dr. E. J. Labbe. Dr. Labbe has just returned from a six months' sojourn

among the re-patrie in Switzerland and France.

May 12, "Education in the Reconstruction Period," Prof. D. Walter Merton, Dean of the School of Commerce, Oregon State University.

May 19, "Red Cross and Iron Cross on the Western Front," Pres. Wm. T. Foster, Reed College. Dr. Foster stated that the only hope for a future in Belgium and France is the care given their children by the Red Cross.

May 26, "Real Representation," Mr. Walter J. Millard, Field Secretary for Proportional Representation League.

May 19 eight stars were added to the Service Flag, one gold star in honor of Stuart Freeman, killed May 10th, in a railroad accident in France.

John L. Barnard died on May 7th, funeral from the church May 9th. He was 82 years old, came to Portland in '58. He was superintendent of the Sunday School of the Church of Our Father all through its early years, and held various offices in the church at different times.

The Woman's Alliance has been busy with Red Cross work since last fall, organizing a Red Cross unit Dec. 12. They have made nearly 1000 articles of more than 20 kinds, all of use and value to those to whom they have been sent.

SAN FRANCISCO.—Mr. Dutton's sermons for May have been "Soldier Poets," "Our Accumulations," "A Confusion of Tongues," and "The Last Full Measure of Devotion." Services during June will be continued, Mr. Dutton preaching. During July it is supposed the church will be closed. The Young People's Society has maintained its six o'clock meetings each Sunday of the month. "War Saving" and "Medical Science" in war were two of the topics considered.

The Society for Christian Work on May 13th listened to a very discriminating and illuminating address by Miss Elizabeth B. Easton on Shakespeare's Fools. On the 27th, Miss L. Palmer, president of the Business and Professional Women's Club, addressed the Society. The Men's Club held a very interesting meeting on the evening of May

16th, being addressed by Professor Herbert Cory of the University of California, on the remarkable formulation of war principles and aims by the English Labor Party.

The first gold star on the Service Flag commemorates the loss of Byron Jackson, Jr., whose career of promise was cut short by an untoward accident while serving as an instructor of aviation.

VICTORIA, B. C.—During May services were maintained morning and evening of each Sunday. The mornig hour is for worship—a time of quiet devotion and search for spiritual life. In the evening topics of general interest share with talks on the fundamental things of existence and laymen are free to take part. On May 2nd Mr. W. W. Baer spoke on "The Tower of Babel,—Man's Oldest Tradition." Mr. Bowden on the 9th discussed "Divine Healing; Its Power, Range and Methods," and on the 23rd discussed the interesting question: "Why Is 'Right' Right?"

The first Sunday in June marks the first anniversary of the present pastorate and the thanks of the minister and his wife are extended to all who have stood by them throughout the year; especially to the loyal group depended upon to be in their places each Sunday unless kept away by the best of reasons.

"The mighty nineteenth century movement of feeling, thought and life has come tiding into human consciousness, bringing the new Science, the new Industrialism, the new Democracy, the new Emancipation of Women, the new Social Conscience, the new Internationalism. This new conception of the universe, this new conception of mankind, in relation to that Unity of Life, Law, Love that we name 'God' is for the coming religion to interpret in terms of the spirit. To reveal the Imminent God in nature, history, society, souls—that is the task magnificent on which the faith of the 20th century is entering."—*William C. Gannett.*

'Tis in ourselves that we are thus and thus,
Our bodies are gardens to the which
Our wills are gardeners.

—*Shakespeare.*

Sparks

During a brief visit to the editorial rooms, Jones remarked, "Do you know, I fancy I have quite a literary bent." "If I were you," said the editor, "I'd stop right there, or you'll be more bent."—*Fifth Avenue Bus.*

A Yankee soldier in England was being shown over an old church wherein hundreds of people were buried. "A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand. "So? Same way in our country. Why don't you get an interesting preacher."—*Pittsburg Chronicle-Telegraph.*

"If the Red Cross Society 'd go to work and knit up all the wool some folks are trying to pull over other folks' eyes there wouldn't be no scarcity of sweaters for a right smart while to come."—*Western Christian Advocate.*

Council: "You say he was playing golf at the time. What particular stage of the game had he reached? Was he addressing the ball?" Witness: "Well, sir, I don't know the technicalities of the game, but it was evident from his remarks that he wan't addressing a Sunday school!"—*London Tit-Bits.*

Harold, the only son of a wealthy widowed mother, was drafted. He duly arrived at the camp. Imagine his surprise and chagrin when he was detailed to what is known as K. P. (kitchen police). He wrote home: Dear mother.—I put in this entire day washing dishes, sweeping floors, making beds, and peeling potatoes. When I get home from this camp I'll make some girl a mighty fine wife."

Billie, just beginning to talk, ended the day by the little "Now I lay me" prayer, ending with a request that "God bless papa, mamma, grandmama, auntie and uncle.—and make Billie a good boy." One night as he approached the close of his petition, a twinkle came to his eye, his dimple deepened, and glancing roguishly to the father, he substituted for the final phrase: "And make Louise a good girl."

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

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(As expressed by the National Conference in 1894.)

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EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Man the Spirit

(Extracts)

If there is no key,
Why puzzle longer with the scribbled scroll
We blur our eyes on? But, O merciful God,
If our souls are immortal, O forgive
That we still creep on dusty hands and knees,
Face downward to the ground, when we might walk
Erect, and face the heavens, and see thy stars!

Oh, if the mind could sometimes be content
To cease from its male madness, its desire
To radiate outward, and in passive rest
Receive from Nature's ever-waiting arms
Energy, fire and life! We blind ourselves
With briny sweat drops, even more than tears;
Ever with the burning haste we scorch our souls,
And set their compass-needles whirling round
So they can never keenly point to the pole.
There's such a clash and jar kept up within,
Hissing of nerve-steam, iron purposes
Clanging on one another, who can hear
The sweet, sweet silver voices from afar?

Ah, let a man but listen! have we not
Two ears for silence, one small voice for noise?
Listen until we catch the key and know
Our note, and then chime in, not race and run
And shout our frantic orders, just as though
We were the leader of the orchestra.
Not little separate voices; could we wait,
Each in his corner, conning quietly
His part, the chords would be the sweeter for it.

—Edward Rowland Sill.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Above

[For the PACIFIC UNITARIAN]

There falls no ray from heaven tonight:
The clouds are dark above,
And yet, I know, beyond there's light.
And farthest space is starred with love.
—Emeline Harrington.

Editorial

The passing months are very full of significance in the greatest struggle of history. We are passing through a stress period that reveals strikingly both what civilization has accomplished and what is yet to be won. It is a time of test in many ways and on the whole should bring courage. Any thing is good that brings to the front the great principles that underly man's achievement and draws together in common purpose and undivided effort widely scattered people of varied characteristics.

There is little use of seeking for or dwelling on the immediate causes of the great conflict. It is on and constitutes a clear-cut issue. It transcends national differences and is far more than a race conflict. It has become an issue between the two great world forces that contend in every individual breast. Humanity, whatever its degree of attainment on the ascending scale faces the choice between the material that characterizes its animal nature and the ideal which characterizes its spiritual nature,—between brute power and moral control, between might and right. Each individual while held by animal tendencies is led by the spirit and may become a triumphant soul.

Nations are multiplied individuals. and may not safely surrender themselves to low conceptions of life. Individual selfishness is held in check by laws enforced for the common good. The man who appropriates property not his own answers to society. If he assaults a fellow-man he is restrained. He finds there are rights he is bound

to respect. Any nation that assumes that the power to do confers the right to do must be taught to the contrary. As no community can endure if lawlessness has sway, so no community of nations can endure if one of its members is lawless and uncontrolled.

Germany, a hundred years ago, even fifty years ago, was foremost among the enlightened nations of the earth. She was intellectually and industrially advanced and excelled in efficiency. Perhaps her superiority was her undoing. She became unduly conscious of it and boastfully materialistic. Her ambition became boundless and her patriotism an obsession. Her pride was in her power and she held weakness in contempt. Withstrained by no scruples she placed her reliance in the sword, and became the great military power of the modern world. But the world of today is a different world, not to be the prey of Roman or German legion. The spirit of liberty and freedom, steadily growing, found an expression in the new world that encouraged its development everywhere until today its power is universally apparent.

With its demonstrated power of government, its enthronement of democracy, it stands for justice, for right and for eventual peace. Today the issue is joined and we are in a life and death struggle for human welfare. Civilization itself seems trembling in the balance. It seems paradoxical that the only way we can reach peace is through winning it by war. But the only argument a military power can appreciate is superior military power, and so we have hastily gathered armies of peaceful people withstanding a nation that has spent forty years in building up a war machine far greater than the world has ever known. The wonder is that it

did not overcome at once "the contemptible armies" that met the shock. But self-sacrificing Belgium, heroic France, and bravely blundering England, demonstrated that the battle is not always to the strong, and now that the path of honor has led our country into the world struggle, it seems that fate has given us the deciding possibility. And what a challenge it is to meet the situation. Distance and perils of the sea constitute an enormous handicap and added expense that our wealth alone could meet. In two days we spend as much money as the British spent in trying to withstand the American Revolution. And on what a scale the war is fought. La Fayette, leading 7000 men, brought victory in 1781. Pershing is making good use of a million, but no one knows how many more may be needed to make a fit world.

But we are learning the value of sacrifice and are firmly committed to service for the common good and against any selfish gain. We have won world respect and apparently world leadership is accepted, which entails a responsibility that demands our uttermost of wisdom and consecration to the highest ideals of international integrity and justice.

The observance of Independence Day this year marked a new era of its significance. It has won promotion, for it no longer is a mere national birthday. It has gained recognition as one of the most important events in the emancipation of man, and is properly celebrated wherever liberty and freedom have gained firm standing. Looked back upon there seems an audacity in the deed that is not less than sublime. The faith and courage of the representatives of less than four million colonists scattered on the fringe of set-

tlement along the Atlantic seaboard, in taking up arms in defense of their liberties against the powerful British monarchy, seems the most heroic act of historical record. The secret of their trust was their conviction that they were right, and their deliberate choice to die free rather than to live as slaves.

And today, at an American celebration of the day in the city of London, the bells of St. Paul's join in the tribute and a British ambassador expresses his gratitude that his country "got the good licking that she deserved." Such results may well give us hope and faith. May the whirligig of time bring other happy revenges.

What effect the war is to have upon religion and the churches is the subject of much speculation, and it is very probable that a good deal of it is idle. Conjecture is cheap and conclusions depend upon individual predilections and idiosyncracies. We like to feel that what we wish for will come to pass, and that what we value will be appreciated by others. We may be quite sure that changes will come, for they have been coming all along. They are likely to be accelerated for there is a general movement of thought when things are stirred up. Again, people gain in serious consideration with widened experience and larger intercourse, and both the leisure and the concentrated action which alternate in war, are at back favorable to thought on life, and on death. Life is real and life is earnest in war-time. The greatest trial of modern life in times of peace is the aimlessness and lack of meaning. Some lives are so full of seemingly hopeless struggle against poverty and hardships as to afford but hardly beaten soil for the seeds of the spirit, and others are

overgrown with the chick-weed of frivolity, or sordid sorrel that chokes the feeble sprouts of good intentions. War ploughs the soil and ought to help the harvest.

We may well, in our speculation, keep a pretty sharp distinction between religion and the church, and we need have less concern for the permanence of religion than for the church. One is rooted in the nature of rational man. The other is an instrument whose value depends upon the help it gives. There are men of religious feeling and men who seek righteousness who may not belong to or be helped by any church. And there are men who are formally church members or church goers whose religion never gets into their lives.

If the essence of religion is love, unselfishness, sacrifice, every soldier is in some degree at heart religious. If his motives are true, in his surrendered life we may feel that he is "doing the will of the Father,"—which Jesus said is the way to the Kingdom of Heaven.

So far as we can judge, the church is rendering service that is likely to add to its strength. While there are instances of narrowness and bigotry, the general tendency seems to be toward genuine helpfulness and friendliness. There is, on the whole, breadth of feeling, good-natured co-operation and real fraternity between the varied sects and especial forms of religious fellowships. The Y. M. C. A., the Catholic organizations, the Jewish rabbis, the Salvation Army, and the Red Cross helpers all serve, and all work for humanity, and so promote the great Sonship and Brotherhood that in varied form express religion.

In a recent address Dr. Estlin Carpenter, president of the British and

Foreign Unitarian Association, spoke of religion as "ultimately the might of a great trust, the force of an earnest endeavor, the victorious ascent of an ever aspiring love."

"Religion in its broadest sense is, as Mr. Birrell once said of Liberalism, not a creed but a temper. It is an attitude of life; *personally*, a safeguard against low views of duty, a spur to faithfulness; and *universally*, in its lowest terms a faith in what Stevenson once called "the ultimate decency of things," a sense of purpose in the great world-process, and consequently a trust in the worth of human nature, a high valuation of man's powers, a refusal to look on his history as a record only of blood and tears. We live, said Wordsworth, by admiration, hope, and love; and there is a difference between the possible objects of these emotions, sport, wealth, comfort, food, drink, ease, and the things that are true and worshipful, just, pure, noble and of good report. The real bonds which hold society together are the things unseen, not appetite, nor fear, cash-nexus, mere custom, habit. These are on the surface; beneath are deep-rooted loyalties, respect for engagements, the sense of obligation, fidelity to promises, recognition of duties, far-reaching ties of love."

Speaking of the new elements that had entered into Christianity by which the stress no longer fell on personal salvation but on the hope of salvation of society through its deliverance from selfishness, greed, ambition and cruelty, and its rise into a new social and international order of freedom, justice and good will, he significantly added: "The church must transform the world, or the world will absorb the church."

Dr. Samuel A. Eliot does not rest content with criticism of the crudities

of chaplains who offer to soldiers an unpalatable theological gospel. He discerns faults among those who consider themselves liberal.

First comes the mistake of approaching the indifferent or contemptuous, of whom he says there are many, by undue caution or by cheap witticisms. "My experience is that it is wise and safe to assume that the boys really want to hear what the speaker sincerely believes about the mysteries of life and death." Next, "the training of too many Unitarian ministers has unfitted them for camp preaching"; they are apt to be "academic," "pedantic," when what is required is something more dramatic and more easily understood.

Again, says Dr. Eliot, Unitarians are apt to make religion "too easy." It is too often assumed by them that "evolution is an irresistible force impelling men upward whether they will or no; but inevitable moral advance can no longer be asserted. Here is a great part of the world back in barbarism again, back to primitive brutalities, fears, hates, and horrors. No languid optimism is preachable in such a time as this. If we ask for little, we shall get but little in response. . . . We must make the challenge arduous and therefore inspiring." And, finally, he says, there should be more direct appeal to the romance and chivalry that animates most of the young soldiers. "As a rule I think we have pitched our appeals too low and failed to appreciate the self-forgetting ardor that stirs under an indifferent demeanor or an attitude of bluff."

The eminently sensible advice needs to be taken to heart by all Unitarians.

The marvels of growth in these latter days are very great. A favorite meas-

uring rod is a copy of Noah Webster, published in 1792, and bought by a grandfather for "two and eight." A geographical sketch enumerates the thirteen original states, and a footnote announces that Vermont and Kentucky have lately been admitted and that "now there are fifteen states."

Brief descriptions of principal cities are given. New York, situated favorably for commerce on an island, has upward of 3500 houses. Its college is called Columbia and has large endowments and many professors, but "there are very few students." When Boston is reached Harvard is described as having 150 pupils, and Yale is credited with about 130. Boston has 2200 houses and upward of 18,000 inhabitants. The bridge connecting it with Cambridge, "erected by a company of gentlemen, in 1785 and 1786, is 1500 feet in length, and the noblest structure in America."

It seems to have taken considerable time to get America started. Boston was settled in 1650, but it took 140 years to gain a population equal to Santa Cruz.

How much of the growth of the United States has taken place during the lifetime of men who still survive. Take an active business man of 88. When he was born the United States had enjoyed a constitution but 42 years and the 21 states had a population of 10,240,000,—a little more than a tenth of today's total. He was 31 when the Civil War began.

When he was born our railroad mileage was 23. Now it is about 250,000. When Morse sent the first telegraphic message he was 14 years old, and when the Atlantic cable was laid he was 44. He was 20 years old when petroleum products displaced whale oil and tallow candles as illuminants. When he was 44 the telephone was a toy. Today the Bell system has 850,000 connections on the Pacific Coast alone.

Rev. Arthur B. Heeb has been very successful in his work with the Sunday school at Stockton, and the secret of it is his love of it and the pains he has taken to interest and hold the children. One means is the publication of an attractive little eight page booklet of "Memory Work," embracing the school motto for the year, four memory songs, word pictures of Jesus, a kindergarten prayer, and Stevenson's "Road of the Loving Heart." Last year "Faith and Life" was the general school theme. This year "Love Makes Life" was enforced.

A hint that may be useful to preachers is to be found in "Jap Herron," purported to be the posthumous delivery by way of the ouija board of Mark Twain. The manipulator of the board remarked upon the completion of the tale: "It's pretty short, for a book." To which Mark, or the board, replied: "Did you never know about my prize joke? One day I went to church; heard a missionary sermon,—was carried away—to the extent of a hundred dollars. The preacher kept talking; I reduced my ante to fifty dollars, to twenty-five, to ten, to five, and after he had said all that was in him, I stole a nickel from the basket. Reason for yourself,—Not how long but how strong."

One of the foundation needs of daily life is common sense in eating. It is amazing to think how little the most of us know about it considering how long our ancestors have been practicing the habit. As to quantity, there is no doubt that those who can have all they want, eat much more than they need, while many others need more than they ever get. There never was a better time for conservation as a means of equalization.

Then there is a clear call for substitution. Less cake and pie saves wheat and sugar for the world's needs and also saves our own health. An ounce a week of sugar saved adds 170,000 tons a year to the supply.

A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Four things we must save—sugar, meat, milk, and wheat. Men cannot fight unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

C. A. M.

Notes

Rev. and Mrs. Thomas Clayton are spending the summer vacation at Dinuba. California's lure holds over even Texas.

Rev. Edgar M. Burke is serving as secretary of the Social Hygiene Society of Oregon, and is also chaplain in the Oregon Home Guards Regiment.

Miss Clara Eliot, daughter of Rev. Wm. G. Eliot of Portland, has become secretary to Professor Irving Fisher of Yale University, and has gone to New Haven to enter upon her duties.

Rev. H. E. B. Speight displays wisdom by getting so far from Berkeley that its calls for service cannot reach him for a brief period. In the wilds of Humboldt he can but rest and recuperate.

Rev. Harry Foster Burns, formerly of the Congregational Fellowship, has applied for fellowship in the Unitarian church and has been supplying the pulpit in Dorchester, Mass.

The Red Cross Auxiliary of the Long Beach Church completed a year of continuous work in June, having held a meeting every week except Christmas. One member, the secretary, has not missed a single meeting.

Mrs. J. N. Gridley of Long Beach is developing a new line of war industry. Her exhibit of an aviator's jacket made of old gloves attracted much interest and every Wednesday afternoon she gives, at the Unitarian Chapel, lessons in the useful art.

The Rev. John Malick, for the past five years pastor of the First Unitarian Church of Salt Lake City, has accepted a call to the pastorate of the First Unitarian Congregational Church in Walnut Hills, Cincinnati, Ohio, and will take up his work there in the fall.

On June 9th at the Santa Barbara Church, Mr. George Hough Perry of New York, founder of *Everybody's Magazine*, spoke upon "The Conversion of a Pacifist."

Rev. Wm. Day Simonds left Oakland on July 2nd upon a four weeks' tour of Oregon and Washington, during which he will visit the principal cities, the larger cantonments, shipbuilding plants and in general investigate war conditions in the Pacific Northwest for a series of lectures and articles upon his return.

On May 14th, Cardinal Mercier, Primate of Belgium, was unanimously elected an honorary member of the Royal Spanish Academy of Moral and Political Science. Although the statutes of the Academy theoretically allow of ten such members, this honor has never before been conferred on any person, either Spanish or foreign.

At a patriotic service at Los Angeles on June 30th, Rev. E. Stanton Hodgins spoke on "The Price of Democracy," and said in part:

"What is the price of our democracy? What will we pay for our republic, rather than let it go down? The answer is being given today in the millions of young men who are enlisting in the service and in the billions of money we are pouring into the cause in which our nation is engaged. 'This,' we are saying to the world, 'is the price we are willing to pay for the maintenance of our democracy—imperfect and incomplete as it is.'"

"If it is then worth so much to us in its present state, let us resolve to make it worth more by purifying it of the corruption and evil practices and incompetency which so often take possession of it, bringing down the price of democracy in the world! If it is worth so much to us let us raise the price of admission to it a little by raising the standard of Americanization, both to those who are within our borders and to those who come to us from without."

Rev. Charles Pease of Sacramento, having installed his family in his customary mountain retreat for their summer vacation, widens his experience and hardens his muscles by joining the war workers of the Bethlehem Shipbuilding Corporation at its Alameda plant.

The Unitarian church at Long Beach has given its pastor, Dr. H. N. Pfeiffer, a two months' vacation beginning the first of July. Dr. Pfeiffer will spend the entire time in doing Y. M. C. A. work at one of the training camps.

The minister's salary will continue the same as if he were serving his people. Although the church has but a small membership and will feel keenly the religious and financial loss resulting from the pastor's absence, its loyal members earnestly desire to co-operate in a wider effort for good by sending their pastor into a larger field for the comforting, cheering and uplifting of others.

No plans have been made to fill the pulpit during the minister's absence, but possibly some of the laymen will take turns in conducting a service each Sunday.

Mr. Dutton gave the address at the graduating exercises of the Berkeley High School at the close of the last term. The addresses by five members of the senior class were all patriotic and Mr. Dutton upheld unselfishness as the purest form of patriotism.

"We must go back to the pure patriotism of our ancestors. We must do away with the religion of selfishness and the religion of getting on, or the whole world will revert again to the

dark ages. It is the worship of material things which has brought on the present world conflict and it is only by the realization of the reality of spiritual things that real democracy will come."

Mr. Dutton described democracy and aristocracy as the same, in that aristocracy meant the realization of the highest ideals. Jesus Christ, he declared, was the greatest exponent of democracy and aristocracy, in his unselfish service to humanity, and his living up to the highest ideals of life.

Dr. James Drummond, principal emeritus of Manchester College, Oxford, died somewhat suddenly on June 13th in his eighty-fourth year. Of rare qualities of mind and heart, a long life of usefulness, rich in the fruits of the spirit, will long be reflected in those he has influenced.

Rev. E. J. Bowden writes from Victoria in the middle of June: "Our work is slacking off now. Our souls are beginning to hibernate for the summer. Gardens and seaside picnics are more in vogue than meetings and strenuous mental exercises. I confess the minister is drifting with the stream. I have a quarter of an acre of war-garden which keeps me busy. Study is going by the board. I fondly hope the open air work will awake my thought, so that what it loses in body it will gain in freshness.

Rev. Washington Gladden, the great leader of Congregationalism, died at his home in Columbus, Ohio, on July 2nd. The respect paid to his memory has been wide and sincere. He was a man of great sanity and independence, and full of sympathy for the suffering. He was the author of many books and wrote some notably fine poems and hymns. The last article published, written with his left hand after the stroke of paralysis that had robbed him of his right, was on the objects of the war. He believed firmly in a league of nations. He felt that what we are seeking to build up should be the main thing,—that making the world safe for democracy should be uppermost.

"Let us remember that we are fighting to make an end of war; that this is our main business and must be kept uppermost in our minds. And let us not forget that we cannot make an end of war without making a beginning of peace. That the two kinds of work should go on simultaneously is no more absurd than that two kinds of work should go on simultaneously on the farm or in the machine shop. We shall make war much more efficiently if we keep constantly before our mind that main purpose for which war is made."

A service flag bearing twelve stars was dedicated at the Unitarian Church at Palo Alto on June 2nd. There was a large congregation present and the services were most impressive.

In a recent address on "What Sorrow Teaches," Rev. E. J. Bowden of Victoria, referred to the remarkable emendation of the Apostle's Creed by Florence Nightingale, whose life was one of intense disappointment and sorrow: "I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ His best Son our Master, who was born to show us the way through suffering to be also His sons and His daughters, His handmen and His handmaidens."

A patriotic service, with dedication of the service flag, was held at the Unitarian church at San Jose on Sunday, June 16th.

Mr. J. G. Jury's topic was "The Origin of the Flag," which he traced from its earlier form to the present one.

Mrs. M. McCorkle gave a very illuminating talk on the "Symbology of the Flag," tracing the progress of civilization from early times to the "confusion of tongues" at Babel.

Colonel Philo Hersey spoke of "The Protection of Our Flag," dwelling on its historic entry among the flags of the world, on John Paul Jones' flagship, and continuing on through the various conflicts of the past to the present time. Always it has stood for freedom from oppression and protection for the weak and is the emblem of freedom for the whole world.

The dedicated service flag contains 20 stars, representing that number of fine young men, some already in foreign fields.

Freedom and peace and power are to be found only in the kingly word of the Master "Ye shall know the truth and the truth shall make you free," according to Rev. J. D. O. Powers of Seattle, who preached on June 30th on "The Open Door to Freedom, Peace and Power." Only the kingly truth, wherever it may sink its plummet, can liberate the world, endow it with power and clothe the world in the garments of peace.

"Long and tiresome and fruitless often has been the search of man for the paradise of freedom and power and peace and many there are who do not find it in this life. Men have sought it in the highways of brawn, of brute force, of might against right, only to see in the end the kingdoms and the individuals of the world relentlessly crushed by a divine power.

"Again and again they have been lured into the haunts of idle pleasure and ease and luxury; here surely we can eat and drink and be merry and free from the cares and burdens of life; but having run the gamut in the palace of pleasure to satiety each one returns with the age-old message: 'It is all vanity of vanities; here is no peace or power or freedom.'

"Many in all ages have sought the desired goal in building up great estates. Surely wealth in our possession, we can be what we wish, we can do what we will, we can go where we choose, we can be free. Fatal delusion!"

With the services on the morning of June 30th, the Rev. John Malick closed his ministry of five years at the Salt Lake church, having accepted a call to Cincinnati, Ohio.

As part of the final service, an honor roll and service flag bearing twelve stars were dedicated for the young men members of the local church who have responded to the call of the United States government and joined the American fighting forces.

In dedicating the flag, Dr. Malick said: "These names are written here to accord honor to those who have conferred honor on us. We inscribe them on this roll to give visible expression to the esteem in which they are held and the concern and pride with which we follow them as they go out to do the supreme thing. We wish to write their names into the record of this church and make them a part of the good traditions for a perpetual inheritance."

The local church will remain closed during the months of July and August. Services will be resumed in the autumn.

Co-operation in the national child welfare campaign to save the lives of 100,000 children in the United States is being undertaken by the women of the Protestant Churches of Chicago, according to Mrs. George McCown Mathes, president of the Woman's Church Federation.

The war work commission of the Methodist Episcopal Church South is calling for a \$300,000 war emergency fund. The fund will be used for equipping chaplains, for furtherance of the work of camp pastors, and for the general plan of the church in co-operation with the Government.

Property for an orphanage in Grenoble, France, requiring an expenditure of \$35,000, has been purchased by the Women's Foreign Missionary Society of the Methodist Episcopal Church. Two women have been sent to France to care for this orphanage, where 50 children will be accommodated this year.

There are enemy aliens and there are native aliens. The American who does not do his part toward winning the war, who neither fights nor works nor lends for victory is as much an alien to America's purposes and America's cause as the rankest Prussian interned in this country. This is a war of peoples as well as of nations, and each individual has a place and a duty.

The people of Washington, D. C., observe 12 o'clock each day as a special time to offer prayers for victory and

peace. The President has authorized the heads of all Government departments to sanction this observance through their chief clerks. The District Commissioners issued a statement giving their sanction for the observance of the movement by street cars and traffic, which stops on specified days, during the time of prayer.

Posters will be hung in all churches, Sunday Schools, clubs, hotel lobbies, banks, and restaurants. "Give a moment to God" is the suggestive phrase of the posters.

A group of workers belonging to the Salvation Army in America sailed recently for France, according to announcement made by the general war work committee of the Army. These women will reinforce the 900 trained Salvation Army war workers who have been engaged in relief service in the battle zone since the United States entered the war.

The American Baptist Home Mission Society has appointed two experienced women to work in Army camps. Through local agencies these women are endeavoring to provide suitable recreation for the soldiers. Other forms of needed service are being investigated and plans formulated for further work. These women are assisted by the local church workers and community organizations.

Six hundred women were provided by the League of Catholic Women of New York City to assist in taking the military census of New York State. Workrooms have been equipped in the headquarters of the league, where regulation hospital supplies are prepared and garments for men, women and children are made according to Red Cross standards. Co-operation has been established with the Red Cross, Stage Women's War Relief, National League for Women's Service, Chaplain's Aid Society, and Liberty Loan campaigns.

Based on the mortality statistics of the allied armies, a soldier's chances are as follows:

Twenty-nine chances of coming home to one chance of being killed.

Forty-nine chances of recovering from wounds to one chance of dying from them.

One chance of 500 of losing a limb.

Will live five years longer because of physical training, is freer from disease in the Army than in civil life, and has better medical care at the front than at home.

In other wars from 10 to 15 men died from disease to 1 from bullets; in this war 1 man dies from disease to every 10 from bullets.

Rev. Earl M. Wilbur and family enjoyed a good vacation in the Yosemite Valley but immediately on his return to his Berkeley home he was called east by the serious illness of his father. His present address is Jericho, Vermont.

James Covington Coleman, having satisfied the Committee on Fellowship of the Pacific States, is hereby commended to the confidence of our ministers and churches. Certificate granted May 8, 1918. Earl M. Wilbur, Chas. A. Murdock, H. E. B. Speight, committee.

The services at Richmond have been discontinued during the summer months as the employment of Mr. Mundell, a student at the Berkeley School for the Ministry, does not permit him to be at liberty every Sunday evening.

At a recent meeting of the Oakland unit of the Council of Defense Dr. Adelaide Brown of the State Board of Health spoke on the plans of the state for the "baby year" program. Reports of ten minutes each were given by representatives of the Red Cross, the National League for Women's Service, the Oakland Federation of Women's Service, the Oakland Federation of Mothers' Clubs, the Federation of Women's Clubs, and other important organizations.

On the eve of his home going, Rev. U. G. B. Pierce, D. D., of Washington, D. C., preached at Oakland to a large and deeply appreciative audience on "Can We Rob God?" It was a sermon of persuasive power, full of keen suggestion and subtle inference. Every

one of us who fails to be what he might be robs God of help he needs. There is no escape from responsibility. We live in days that will be looked back upon as of great significance in the progress of the race. Man is to make over the world of spiritual possibilities, as truly as he has made over the material world, bringing the water from mountain heights to make fruitful the dry lands.

Dr. George Burnham Foster, for years past dean of the University of Chicago Divinity School, and an eminent authority on the philosophy of religion, has accepted charge of the Unitarian church of Madison, Wisconsin, and assumes his new duties on Sept. 1st.

The Unitarian, the Congregationalist, and the Universalist churches of Roxbury, Mass., sensibly unite for services in the summer months. For three Sundays in July they meet in the Unitarian church, the following three Sundays in the Congregational church, and then for three Sundays in the Universalist church. Each minister preaches in another's pulpit.

Rev. George T. Ashley of Griswold, Iowa, who had resigned his charge with the purpose of supplying for the Fresno church for the month of September, and remaining permanently should mutual satisfaction result, unexpectedly received a unanimous call from the Unitarian church of Wichita, Kansas, and naturally decided to accept a certain settlement nearer at home. The Wichita church has the added attraction of a parsonage, is well organized and is a desirable opportunity for service.

President Lowell of Harvard University has invited the leading Protestant theological schools in the United States and Canada to be represented at a conference to discuss "Problems of Theological Education Arising Out of the War." The conference will be held in Cambridge, August 13 to 16, 1918. At present it is estimated about fifty delegates are likely to be here, representing the leading theologians and educational experts of the Protestant communions.

On June 9th the Half Century Association of America, the Half Century Guards and the Women's Auxiliary were guests at the First Unitarian Church at Los Angeles. Rev. E. Stanton Hodgkin spoke on "The Harvest of Life." He said in part:

"We are accustomed to avoid the subject of old age. It is considered very bad taste, if nothing worse, to suggest that anyone is growing old. We have been taught to regard old age as a dire calamity that creeps upon us and which should be forbidden recognition as long as possible. This may be an excusable attitude at the present stage of development, but it is far from being the ideal one.

"Our last years are as much a part of the divine plan of life as are the first years, or the middle years, or any other series of years, and to shun the thought of them or to look forward to them with dread and consternation is to possess but half a faith. The ideal life is one that looks forward to old age with the abounding faith of Browning, when he says:

'Grow old along with me,
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned."
Youth shows but half; trust God; see all; nor
be afraid!'

"Not until we can look forward to our last days with this cumulative faith, seeing in them the culmination of all that has gone before, are we living up to our highest possibilities. Each period in life has its compensations, but these compensations should form an ascending scale, our later experiences being the ripe fruitage of all preceding ones."

Listen to the call of duty and patriotism, and economize! Do your utmost in every way to win the war by increased production, by decreased consumption, and by lending to the Government. Let nonessentials go; make sacrifices!

Rev. Andrew Fish of Eugene during the month of July supplied the pulpit of the Berkeley church. For a good part of the time he also worked on a night shift at the Alameda ship-yard.

Contributed

Sunset in the Yosemite

Sitting on the height at Glacier,
Gazing o'er the valley fair,
Not aloud one word was spoken
As we mused in silence there.

For the grandeur of the mountains,
Range on range of shapes sublime,
Made us feel the Power that formed them,—
Shaped by the Hand Divine.

Softly shone the moon behind us,
Yet a crescent, near the West,
Where the sun was slowly sinking
Down behind the mountain's crest.

Closer yet we drew together,
Softer sang the bird his song,
O'er the mountains fell the shadows—
And the summer day was gone.

L. A. B.

Preaching

Daniel Rowen.

(Read at Pacific Coast Conference, Berkeley,
May 9, 1918.)

I gladly accepted the invitation that came to me from your committee to read a paper at this Conference on "Preaching," for the subject is one in which I have had a life-long and unflagging interest. No other subject has interested me so long and so steadily as this one.

I value the sermon first of all for reproof, for correction, for instruction in righteousness, but more than that—the sermon stands at the top of my list of entertainments. It is for me the most perfect of all recreations. When I hear a fairly good sermon, fairly well delivered, I am refreshed and invigorated in body, mind and soul, and because of this I have given much thought to what constitutes a fairly good sermon.

You will pardon a brief chapter of autobiography, as the best introduction I can think of to some things I wish to say.

When a mere child I came under the influence of a crude, narrow, intolerant orthodoxy. I stood in reverential awe of the preachers of these doctrines as the divinely chosen expositors of an infallible revelation, whose every word it was my duty to accept without question, but this duty I found it impossible to perform.

Very early feelings crept into my mind as to the inadequacy and inconsistency of much that I heard, and its conflict with the deepest, holiest instincts of the soul. I tried to suppress these feelings as wicked, as I was told almost every Sunday that these feelings were the work of the Devil in my heart, to dissuade me from taking God at his word.

These preachers always spoke of any reluctance to accept their teaching as a wicked refusal to take God at his word. But the harder I tried to suppress these feelings of dissent, the stronger and more insistent they became, until for a short time there raged such a conflict within me that I felt my reason to totter.

Then, I suddenly broke with the whole thing, and went over to the extreme agnosticism. But my interest in preaching was not lessened, but rather increased by this change of front.

I went to church regularly, not expecting to be edified or inspired by anything I would hear, but rather by my own thoughts, as I constructed a new philosophy of life on the foundation of ethical experience, and by the pragmatic method.

I found I could think more clearly and vigorously while listening to doctrines I had come to thoroughly disbelieve and to hate with an intense hatred. I tore the poor sermon to pieces, and put into its place what ought to have been said from my new standpoint.

This process of education, which went on for several years, had its advantages, but it had some very serious disadvantages. It tended to cultivate in me a critical, combative, Pharisaic temper, which has cost me a life-long struggle to correct.

About this time, when youth was verging into manhood, or a little later, my lot was cast where there was a Unitarian church. I looked forward to this before it was accomplished with joyous expectancy.

The only knowledge I had of Unitarianism up to this time was gained from reading a volume of sermons by Robert Collyer, entitled "The Life That

Now Is". From reading these discourses I came to the conclusion that here was a body of people, who, though clinging to many superstitions that I had discarded, were working toward the same end, viz.—to make the ethical ideal effective in human life, and from the association with such a body of people I expected a wonderful enrichment of my own life. Especially did I expect to get help to correct the defects of my one-sided education. But this first contact with Unitarians was one of the bitter disappointments of my life, largely, perhaps, because I had expected the impossible.

This particular church where I first came to know Unitarians was without a settled minister, and was hearing candidates. Each candidate occupied the pulpit two Sundays, for a period of about six months.

There was a striking similarity in all these discourses. They were all strongly controversial. All orthodox dogmas were submitted to the most searching analysis, and their unreasonableness demonstrated, while the reasonableness of the Unitarian faith was set forth in glowing terms.

As I look back on these discourses, not one of them, it seems to me, was justly entitled to be called a sermon. There was a great deal of academic and philosophic discussion of religious ideas and doctrines, but of religious inspiration and edification there was next to none.

The tendency of such preaching was to cultivate in the hearers that complacency and Pharisaism that has been a blight on the Unitarian movement.

It would be impossible to hear such a series of discourses today. The age of controversy has passed—or is rapidly passing.

But still there is a great deal of academic and philosophic discussion of religious ideas and doctrines, of talk about religion, that is devoid of religion. There is one thing, however, to be said in favor of the preaching of today as compared with that of the past: there is less of the ir-religion of the Pharisee who went up into the temple to boast and not to pray.

In Unitarian preaching, through its whole history, too much emphasis has been put on right thinking and not enough on right willing and feeling. There has been too much of analysis and argument, and not enough of persuasion. There has been a lack of that winning appeal to the heart, the conscience and the will.

Clear consistent thinking is of course desirable in religion, but it is not the most imperative need. More important by far is the good will, the right feeling, the noble purpose, and these may go with weak, unclear and illogical thinking. For as George Eliot has truly said:

"If I, but wish what is perfectly good, even though I do not know what it is, and can not do what I would. I become part of that divine power against evil, widening the skirts of light, and making the struggle with darkness narrower."

It is not the clear mind view of God, of Christ, of the Bible or the atonement that makes a man or woman religious, but conscious oneness with that Divine Power against evil that comes from wishing what is perfectly good even though one does not know what it is.

In addition to this quotation that I have made from George Eliot I am constrained to make another from that prince of pragmatic preachers, Horace Bushnell. Together they contain by implication the whole duty of the preacher.

"The man whose moral nature is awakened has an immediate knowledge of God, is conscious not of himself alone, but of a certain otherness moving in him; some mysterious power of good that is to him what he is not to himself, a spring of new-born impulses, living a new life. It is not that he sees God without by the eye, any more than he sees himself without by the eye, when he has a consciousness of himself. It is not that he has any mind view of God awakened in him. It is only that he has a sense of a sublime other not himself that is really and truly God."

As I look over the field today, what strikes me most forcibly is the divergent tendencies that are leading men away from the true purposes of preaching.

Some of our preachers, especially the younger men, feel called upon to denounce the evils of our social organization, and advocate panaceas for them.

Two young friends of mine had agreed upon an exchange, when one of them wrote to the other, asking if he might not bring for his subject on the exchange—"Do ministers handle live subjects?" The other replied in substance—"No—you are not preaching to preachers. Bring a live subject, and give the people an example of a vigorous treatment of it".

The young man brought a discourse on socialism, filled with bitter invectives against the wrongs, the injustice, the wickedness of the present industrial order, without a practical hint as to the way of escape from these evils.

Such preaching pleases a few, who think they have a panacea for life's ills, and like to see them painted in the darkest colors, but in the minds of another few there is a protest that preaching should be so diverted from its legitimate purpose, while the vast majority of hearers I believe are depressed and devitalized by such preaching.

Some years ago I heard for a time a preacher who was inclined to look on the dark side of life, and in his pessimistic moods his sermons were dismal jeremiads. One Sunday morning, after he had delivered himself of one of these, one of his hearers, a lady whose life had been somewhat of a tragedy, rushed up to him before he was fairly out of the pulpit, and said "Oh, Mr. So and So, you ought not to preach as you did today. You make us feel so badly". He replied—"I have to preach as I feel". She retorted—"When you are feeling as you do today you ought not to preach", and not a few times since have I felt like saying to preachers—"When you are feeling as you do today you ought not to preach, for your mood is an unreligious, if not an irreligious one".

There are times, no doubt, when it is the duty of the pulpit to thunder

against wrong, but generally I think it can be truly said that when the preacher is denouncing the sins of individuals or the wickedness of the social organism, he is wandering from the purpose of preaching. Such preaching tends to stun and paralyze, and unfit men and women for the duties and conflicts of life.

What is called sin and wickedness is for the most part impotency and moral apathy, induced, as the gifted author of "Ecce Homo" has well said, by "a view of life as unfavorable to ideals."

"The majority of crimes, and still more of meanness, perhaps," he goes on to say, "is not committed from bad intention, but from a despair of human life. It is not from want of morality that men go wrong, but for want of another sort of knowledge."

"They know what is right and what is wrong. It is not from overlooking this distinction that they fall into the wrong. What determines their action is a belief in some sort of necessity, some fatality against which it is vain to struggle."

"What is needed is not a new view of what ought to be, but a new view of what can or may be; *a more encouraging view of the universe.*"

To inspire his hearers with this should be the unflagging aim of the preacher; to build up in them the conviction that this world, with all its wrongs, is arranged for truth and benefit; that there are in men and women great, untapped reservoirs of power to achieve and endure, which if drawn upon would enable them to live heroically in a world of wrong, in spite of the wrong; yes, and partly because of the wrong.

Above all—he should be untiring in his effort to persuade business men of the infinite possibilities of the present industrial order: That with the present industrial order, with all its imperfections, men may conduct their business to the glory of God, and that the only way to arrive at a better industrial order is to realize to the full the possibilities of the one that now is.

I do not think it is wise for a preacher to advocate any specific reform in the pulpit, however desirable

that reform may be. For this advocacy is almost sure to cause dissent and disunion, while the aim of the whole church service should be to unite the congregation and lift it into an atmosphere above all differences where the ideals of each would be purified and where each would be inspired with new zeal to go forth to make his ideals real—to make his own ideals real not the ideals of the preacher.

The live subject.—what a delusion and a snare that is to so many of our preachers.

I know preachers who seem to be looking to the four quarters of the earth for a "live subject"—some event that is the sensation of the hour—some book perhaps—such as Wells' "Invisible King", on which they can deliver themselves, and maybe get quoted in the daily papers.

When I questioned the fitness of a certain subject a minister had chosen for his sermon, he defended it by saying everybody was thinking about it. I felt like replying—yes, a great many people are thinking about it, and thinking confusedly, and you will probably only add to the confusion. At any rate, it is not a fit subject for a sermon.

My advice to preachers would be to avoid what is called the live subject. I do not mean by this living issues, for a preacher should deal with nothing else.

In this connection, it may be asked, what shall be the preacher's attitude in the pulpit toward the great world tragedy? If his preaching has been what it ought to have been; if it has been vibrant with the religion of patriotism and the patriotism of religion; if he has held up our corporate life as a great spiritual entity of priceless value, in which we live and move and have our being, and for which we should be willing to sacrifice, if need be, every form of self, even life itself; if American history has been for him sacred history; if he has abjured his hearers by all the struggles and sacrifices and triumphs of the past to live nobly in the present, and strive to make the future glorious; if his ringing challenge has ever been—"If I forget thee, O America, let my right hand forget

her cunning", then he will not alter his preaching very much because of the war.

In my opinion it is a mistake for a preacher to indulge very much in literary criticism in the pulpit. I have heard men who did this, and they always impressed me that they were showing off; that they were trying to impress their hearers with the breadth and keenness of their literary vision.

At the head of the English Department in one of our great universities is a man who is a very prolific (literary) critic. He pours forth volume after volume of essays of criticism.

Another critic, in reviewing one of his books, says that Professor So and So seems to value a book only so far as it gives him opportunity to show his own smartness. I have heard literary critics in the pulpit who impressed me much the same way.

The pulpit is not the place for literary criticism.

One thing I would say to you preachers dogmatically. Never attempt to build a sermon around an interrogation point, for in this you are attempting the well-nigh impossible.

It is a psychological blunder to state your subject in the form of a question. This induces in preacher and people an unreligious attitude from which it is difficult to escape.

This is a blunder very common with ministers of all denominations. In the church notices in the Saturday morning paper there are nearly always from half a dozen to a dozen subjects of sermons stated in the form of questions. An ever-recurring one is—"What think ye of Christ?"

I have heard a great many sermons from this text, and I have never yet heard a good one. They are for the most part bad history and bad theology, and almost entirely devoid of religion.

One preacher friend of mine announced as the subject for his next Sunday's sermon—"Can the modern man pray?" I said to him that he might as well ask the question—"Can the modern man breathe?", for the modern man can live without breathing as well as he can live without praying, and

if you can induce the modern man to seriously consider the question—"Can the modern man breathe?" you will interrupt his process of breathing.

You know that humorous ditty of the centipede:

"When someone just for fun
Said—'Pray, sir, which leg comes after
which?'"

And the poor worm curled up helpless in
the ditch,
Considering how to run."

Some such paralysis as this comes over the religious feelings of preacher and people when the subject of a sermon is announced in the form of a question.

My friend saw the force of my contention, and instead of beginning his sermon "Can the modern man pray?", he took for his text "The effectual fervent prayer of the righteous man availeth much", and preached one of the best sermons on prayer that I ever heard.

I have said dogmatically, never try to build a sermon around an interrogation point. I would say almost as dogmatically, always take a text. It is a psychological blunder to state the subject of a sermon in the form of a question, but it is a psychological tactic of great value to take a text that plunges preacher and people affirmatively and dynamically into the very heart of a subject.

In the Bond of Union of many of our churches is the article, "The Leadership of Jesus", and great emphasis is put upon this by many of our preachers.

Only the other day I read the synopsis of a sermon in which it was claimed that the re-discovery of Jesus and enthroning him as the moral leader of the world was the great achievement of Liberal Religion.

But this it seems to me is not in accord with the true genius of Unitarianism. The attempt to re-discover Jesus is as illusive as the attempt to seize the cup of gold at the end of the rainbow.

The slowly evolved and entirely anonymous gospel narratives do not furnish the material for the biography of a man. The Higher Criticism has

entirely shattered the gospels as history.

No intelligent man, I think, can put his finger on a single passage of the gospel narrative and say of a certainty that Jesus said this or did that.

[The gospels are a literature of ethical and spiritual power rather than of historical fact. The story of the Temptation,—how unmeaning it is as history,—how effectual as a drama of the soul! It is the same with the Virgin Birth and the Resurrection and Ascension and nearly all that goes between.]

But if we had the most reliable biography that was ever penned of the most flawless character that ever lived, to claim for him the moral leadership of the world would not be in the interest of religion. Not moral leadership but worship is the world need.

It is not the moral leadership of Jesus but the worship of the Christ that has been the power of Christianity. And this worship of the Christ, of the second person of the Trinity, whenever it has been vital and effective, has been the worship of the Divine in Man, of the Human Ideal.

This is an historic fact of human consciousness, and will remain a fact even though it could be proven that Jesus of Nazareth never lived.

The Christ Idea has sprung from the soil of our common humanity to satisfy a human need.

Man, it has been truly said, is so made that he must make gods, and he is so made that he must make them in his own image.

Every earnest man is dissatisfied with his life as it is and has a vision dim or clear of what his life ought to be, and this vision, this ideal, under whatever name or no name, is his God or Christ. The obedience to and worship of the Christ, the God-man, is obedience to and worship of his Higher Diviner Self.

I heard Phillips Brooks deliver his great sermon on "Character after the Pattern of the Christ" to an audience of young men that completely filled the Music Hall of Boston. The great preacher paused in his impassioned appeal to consider the difficulties that beset the young today in his efforts to

find this Divine pattern for his life. He passed in review all the difficulties raised by the Higher Criticism in regard to the Gospel narratives and asked: "What was a young man to do in the face of these difficulties?" His advice to the young men in substance was, Turn away from all this and put together the best you have known in men and women and add to that the best you can imagine, and make that the pattern for your life.

Most excellent advice, only the great preacher seemed to assume that the young man in this way would find the historic Christ, would re-discover Jesus.

What is needed today is a new interpretation of the word Christ to close the ever narrowing chasm between orthodoxy and Liberal Religion and give to Protestant Christianity a new lease of power.

There is no place where Unitarian preaching has fallen down more lamentably than in its unsympathetic attitude toward the Christian mythology and its lack of poetic insight in dealing with it.

I have known liberal preachers who could interpret sympathetically and with insight Brahmanism, Buddhism, and Mahommedanism, and all the other isms, but this sympathy, this insight seemed to desert them whenever they approached the dogmas of orthodoxy or Catholicism. They could see something of the spiritual power and inspiration in the worship of Buddha but would condemn the worship of Christ as degrading idolatry and endeavor to put in its place the ineffectual, colorless, shadowy moral leadership of Jesus.

The word Christ of all the words "has drunk transcendent meaning up from the best spirits of bygone ages." Into it has been poured the passionate hopes and aspirations and spiritual endeavors of countless millions, and it has given to these hopes and aspirations and spiritual endeavors continuity, concreteness and personality, so that they function in human life as a living, growing power.

The Christ idea has sprung from the soil of our common humanity to satisfy a human need. The Christ is but the symbol of Man's Ideal achieving capac-

ity and does not depend on the history of any man.

"We can never be satisfied," says Prof. Foster. "with this Jesus religion as a finality. We must pass on from faith in a man to faith in a new eternal Messiah. Our Messiah because bone of our bone and flesh of our flesh, our Messiah a creation of the spirit of modern humanity 'become flesh' in all human souls, born anew in every child in order to celebrate the resurrection of truth and love, justice and freedom. And this Messiah will be to us what he really was to every people who created or adopted him—our Ideal."

The real, the eternal Messiah is ever present, but his coming in his fullness is not of the past but in the far distant future. It is the paradox of the pursuit of the Ideal that the more it is realized the more it recedes and the wider and ever wider grows the gulf between the ideal and the actual, so that man's pursuit of the Ideal is an onward march toward a flying goal. With the passionate pursuit and worship of the Ideal, the Ideal takes on new forms of moral grandeur, till by an act of faith it is merged in the Infinite One.

With this new yet old interpretation of the Christ, with its identification with the Human Ideal with the life of God in the soul of man, earnest souls everywhere can join heartily in the hymn:

"O! could I speak the matchless worth
O! could I sound the glories forth
Which in my Savior shine
I'd rise and touch the heavenly strings
And vie with Gabriel as he sings
In strains almost divine."

I have perhaps given the impression that I think lightly of Unitarian preaching, but that has not been my intention. There is a great deal of good preaching in Unitarian pulpits, I know. It is my privilege to listen to an excellent sermon almost every Sunday, but I have endeavored to call attention to some of the tendencies that are drawing some of our men away from the true purpose of preaching, and that purpose was, and is, and ever shall be, the elucidation of the working of what St. Paul calls the law of the spirit of the life of Christ

Jesus; or in other words, the moral ideal.

It is this devotion to, and worship of the ideal that gives efficiency and stability; that gives courage and hope to the prophetic vision; and most of all, best of all, gives that peace that passeth understanding, even in the midst of deadly conflict and strife.

Ten Days Off

Chas. A. Murdock.

A vacation has elasticity like a rubber band and there are also assorted sizes. One can readily fill a small sized one, but a large one does not contract, and demands more filling than most of us have in war time.

When one can combine duty with pleasure he is fortunate, for he lessens that guilty feeling that follows indulgence and unmixed enjoyment. Had the editor not felt that in a way a Fourth of July talk to a hundred and thirty berry-picking boys justified a trip to Sonoma County he probably would have been a stay-at-home, confining his outing to a nickel car ride. But he salved his conscience and on the afternoon of the third headed for Barlow, where the boys of the "Aid" are camping for their fifteenth successive year, combining a healthful environment of country life with a fine opportunity to do needed work at good pay, and incidental opportunity for recreation in the way of baseball, swimming, sleeping in tents and eating under canvas cover, open to view and breezes. Camp Perkins is a real camp with a fine flag for color and bugle calls for uprising and down-lying. The colors are duly saluted and discipline is respected. But life is not hard, and withal is profitable.

The national holiday is mostly given over to enjoyment, resulting from contests and resultant edible prizes. Races of wide assortment, jumping, tugs of war and team struggles at unfailing baseball fill the fleeting hours. After the final meal, when prize winners divide their trophies of bananas and candy with the good losers, all assemble for a patriotic exercise. Vigorous singing, patient listening to the round-

ed periods of the audacious Declaration of 1776, and a talk on what the Fourth of July means today; the lowering of the flag and a roaring bonfire for economy in fireworks, and soon the camp is quiet.

On the following day work is resumed without protest or delay. Four squads head for various fields and for eight hours, broken by a good luncheon, the campers nimbly pick the luscious blackberries that before the day is over are canned and ready for shipment to the ends of the earth. The boys are paid by piece-work. A colored boy of 14, a skilled and industrious picker, earned \$2.50 in his eight hours. Those who give little, in effort and energy, get little credited to their ledger account. The best a volunteer visitor could earn at the going rate was \$1.46, but he gained experience and solidity with his youthful associates.

The next day was spent in visiting the various squads and in a pleasant ride over the rolling surface of the fertile valley. Then followed Sunday, spent in rest and mild recreation, including a fine swim, and concluding with a service wherein the audience listened well and sang with spirit.

Then the happy chance of a few days in Lake County—fittingly styled the Switzerland of America—was improved for the first time. It is a region unique in situation and character and very beautiful. To the east of the upper Sonoma Valley is a low range of mountains beyond which is an elevated plateau that stretches to the Coast Range proper, and here are held a fine assortment of noble lakes. Clear Lake stretches for twenty miles north and south and is six miles across. Blue Lake fully justifies its name and is a beautifully set gem. There are others, and also much fertile land. Lake County has never been invaded by the railroad, and being off all beaten paths must be deliberately sought for its own sake if it is to be enjoyed. A stage ride of twenty miles or so from Ukiah over a road following the upper stretches of Russian river, is gentle in grade, and lifts the invader many feet almost imperceptibly. The region is

varied in charm. There are quaint little towns and some of good size, and Springs and Resorts innumerable. Mineral waters and baths of great variety of character and temperature abound. Accommodations are varied and numerous. At Witter Springs one finds a surprise in the form of a large and perfectly appointed hotel. For quiet and natural beauty it cannot be surpassed. Its spring is powerfully medicinal—not a table water, and it is not near any lake, but it proved a haven of rest and left many ineradicable pictures on the walls of memory.

The longer a person lives and observes the more he is impressed with the inexhaustible in Nature. The variety of her charm is boundless and repetition is rare. In Lake County there is uncommon combination. Mountain heights with fine sky-lines, wonderfully wooded hillsides, majestic oaks in quiet meadows, stretches of shimmering water with bold mountain mass reflected therein or with shelving shore that melts into the distant horizon, with maples and wild grape vines marking the frequent water courses. The fine hill country is beautifully broken and lakes and meadows and comfortable homes vary the scene. Orchards and hop-fields and waving corn, fields of vivid alfalfa and grazing sheep, cattle on a thousand hills, and groves of trees at the blue lake shore—all, all are beautiful.

It is worth while to get a glimpse of varied loveliness, and to mingle with unwonted phases of human nature, for it widens the individual horizon without disturbing home loyalty. No true San Franciscan, wherever he may wander, fails to return with satisfaction.

My Wage

I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store;

For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—*Jessie B. Rittenhouse.*

Events

Sun Dial Dedication

(In Memory of Mrs. Wm. H. Knight, June 20, 1918—Unitarian Church, Los Angeles)

At the unveiling of the Sun Dial, the daughter, Mrs. Christopher Ruess, said: "As mother was more active in the Unitarian Alliance than in any other organization, her family desired to place this sun dial on the Church lawn to remind friends of her sweet life. Her name, Ella, meaning 'Light'—the motto was chosen from Thessalonians, 'Ye are all the children of Light.' Besides, reminding us of Arnold's essay, 'Sweetness and Light,' it seems to stand for the message of this Church to the passer-by. A silent sun dial may be a wayside preacher."

While Chadwick's hymn was sung—
More homelike seems the vast unknown
Since they ever entered there.

about twenty bulbs of fleur-de-lis were planted by friends in a half circle round the pedestal, and sprigs of rosemary from Mrs. Knight's garden were distributed.

The following lines were read by Miss Snow Longley, who has known the Knight family since childhood in the Cincinnati church:

In Memory of Mrs. Knight

Blue skies, green grasses, and light filtering through

The filmy line of haze that veils the blue,
And in our hearts a solemn, chastened stir

Of joy and sorrow melted into one—
Our tender, tear-stained memory of her,
And proud rejoicing at a race well run.

Her name betokened Light, and silently,
Unheralded, she set her radiance free
In fine-rayed service, delicately wrought
From out her inner being; as a star
That shines of its own nature, with no thought
Of self or shining, sends its glory far.

Blue skies that arched her days, the grasses green

That knew her step, the loved familiar scene,
Here let her memory shine forth in light
The changing record of the sun-crowned dial,
Serving our human need, a symbol bright
Of one who ministered and gave us light the while.

Mrs. Katharine Inglis, president of the Alliance, read a poem, "The World's Good Women," as a tribute to

former members, twenty-two in number, who had served and found light in the Los Angeles church. The services included remarks by Professor B. R. Baumgart, and an introduction and closing prayer by Rev. E. Stanton Hodgkin.

Dr. Clay MacCauley Honored

On May 8th, Dr. MacCauley, our representative in Japan, completed the seventy-fifth year of a life of service and consecration. For twenty-nine years he has resided in Japan, devoting himself to religious liberalism and the promotion of a better understanding and consequent increased friendliness between America and Japan.

That he has gained an enviable position among the leaders of thought and the politically powerful and stands well with religious representatives of all classes was abundantly shown by a banquet in his honor attended by a hundred and fifty friends and admirers in all walks of life. The committee of arrangements consisted largely of university professors. Many Japanese noblemen were present and ministers and laymen of the Episcopal, Congregational, Methodist, Baptist, Roman Catholic, Universalist, Unitarian, and other Christian bodies, together with Shinto, Buddhist, and Confucian groups,—a truly catholic gathering.

Cordial letters from the Anglican bishop and the orthodox leader of missions were read and the congratulatory speeches were exceedingly kind. The emperor of Japan sent Dr. MacCauley a decoration such as is rarely bestowed on foreigners not of official rank. "The Sacred Treasure (third class)," an honor which greatly gratified his Japanese friends.

The leading newspapers of Tokyo gave liberal editorial space in mention of the event and in testimony of appreciation the *Daily Mail* had this tribute:

"We join in the congratulations and good wishes which friends of all nationalities combined to offer Dr. Clay MacCauley last night on the occasion of his seventy-fifth birthday. Dr. MacCauley has spent nearly 30 years in

this country. He did not come here in the ductile period of youth when adaptation to a new environment is easy and the growth of sympathy almost inevitable. The success which has attended his work here and the honored position he has gained in the community are therefore the more remarkable. Only a mind of rare breadth and sensitiveness could have made such a success of such a career at a time of life when the average foreign resident of the East is tempted to think of the snug retreat to which he can retire with his savings and his prepossessions unimpaired. Dr. MacCauley, arriving here with mature mind, quickly developed that sympathy with the young and growing life around him without which missionary work in the religious or any other sphere is useless, and which has crowned his work with success and his life with troops of friends. Part of the secret lies in the fact that he has the "social conscience" and has always recognized the obligations that rest on members of a community. Not the least valuable of his public work has been the pamphlets and articles he has written since 1914 in support of the allied cause. We join with his many friends in hoping that this community will long continue to enjoy his presence."

Our Incompleteness

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshalled ranks,
That work awaits our hands and feet;

That Thou hast not yet finished man,
That we are in the making still,—
As friends who share the Maker's plan,
As sons who know the Father's will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame,
The blessed kingdom of the Right.

What though the kingdom long delay,
And still with haughty foes must cope?
It gives us that for which to pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar,—
The will to win it makes us free.

—William DeWitt Hyde.

Harvard Divinity Alumni

The published account of the annual meeting of the Alumni Association of the Harvard Divinity School on June 19th is impressive in many respects. It was a gathering of rare souls judged by those who participated. Seldom is such saint wealth displayed,—Rev. Francis G. Peabody, Rev. Chas. T. Billings, Prof. Ephraim Emerton, Dean Fenn, Rev. William C. Gannett, Rev. Frederick L. Hosmer.

Prof. Emerton gave an important and significant address on "A Generation of History" covering his remarkable period of stewardship for thirty-six years, now brought to a close through his resignation.

At the afternoon meeting Dean Fenn described present conditions of the Divinity School. The small class of undergraduates had all enlisted in the government service, so that for the first time in the history of the school there was no graduating school.

The *Register* account goes on:

"Dr. William C. Gannett spoke for the class of 1868. His theme was 'Fifty Years out of the Divinity School.' It was a singularly impressive and inspiring address, answering three questions:—

"What were the great problems of my generation?

"Would I be a minister again?

"What are you doing now?

"The three problems were the new Bible, evolution, and the social consciousness. His answer to the second question was, 'I would if I dared,' and his answer to the third question was, 'Thanking, repenting, and trusting.'

"The hush which fell upon all at the close of Dr. Gannett's address made it very difficult for any one to speak after him, but another poet and old friend seldom seen in the east, Frederick L. Hosmer, of the class of 1869, was present, and he with deep feeling touched upon our experience in having listened to one who combined in himself the priest and the prophet, and then added a brief word of his own about the supreme satisfactions of the ministry in spite of all difficulties and disappointments."

Selected

Stopford Brooke

It is a rare tribute to a great preacher and also proof of somewhat rare liberality on the part of a representative of another denomination when two pages of *The Pacific*, the Congregational organ, are given to extracts from Dr. Jack's "Life and Letters of Stopford Brooke." The writer of the article styles it fascinating and says, "No book of this kind for several years has so laid hold of me."

Brooke went out of the Church of England in 1880. When he went out from the Church he said: "I hope to show that I am not less a Christian, not the less a believer in Christ as the Master and Savior of mankind than I was before."

At another time he said: "I wish I could make this an object of my life—to preach the reasonableness of Christianity as shown in the identity of its principles with the principles of human life and human knowledge."

Five years before he went out from the Church he talked with Dean Stanley, who said to him: "The Church is broadening to meet your position." To Brooke's question, "Will it broaden sufficiently to admit of James Martineau being made Archbishop of Canterbury?" Stanley replied, "Not in our time." "Then, I leave the Church," exclaimed Brooke. However at Stanley's urgent request he refrained from it for a time, giving the matter more thought. Brooke was not a reckless iconoclast; he had reverence for the past.

Concerning the young English Liberals in the Church he wrote to his wife in 1865: "Some of them wish to get rid altogether of an historical Christianity and go about saying that the great fault of the day is that there is too much reverence paid to the Bible. It appears to be, I think, the other way. I feel more deeply, and more deeply every day, the need of veneration, and that it is the very ballast of the ship of Reason. All this pooh-poohing of the old beliefs simply because they are

old, all the irreverent assaulting of what is held sacred by thousands is nothing more than a leaf out of the book of Mephistopheles, to whom nothing was venerable; who touched nothing which he did not scorn.

"We want men in the English Church to bridle the young horses

* * * At the same time how useless would be wholesale condemnation. To guide redundant energy, but not to crush it—that is what we want. Oh, for a few more men like Stanley, who could grasp the time in his imagination and then mark out its needs and the limits of its thought, so as to make that thought not as it is now—a thought which must recede to find its true level, but a thought standing at its level."

Referring to his leaving the Church of England, Dr. Jack writes: "By taking this step he became in form what he had always been in spirit—a free man. This brought him an immense relief, and gave his subsequent utterance a largeness which enhanced its power. Conscious of this enlargement he left the Church without regret, and never repented of what he had done. His position had become, to a man made as he was, quite intolerable. Theologically he had abandoned the particular doctrine of the Incarnation on which the Church of England is founded, holding it in a universal from which could not be accommodated to the formularies he had subscribed. Morally his position admitted of a very simple definition—that of a man who week by week publicly declares that he believes what he does not believe; and it is no exaggeration to say that he found the position at this point positively hateful. He was well acquainted with all that had been said and written about the ethics of subscription; but he had a horror of sophistry, and was not the man to balance his soul on a pin-point of logic. He required a broad basis of plain rectitude, veracity and common sense."

He was the preacher to whom great congregations looked Sunday by Sunday for the meat and drink of their souls. He was sure of his audience.

Bedford Chapel was full. Immense throngs of people crowded to hear him in Westminster Abbey. Warned by Jowett when he was about to preach in the University Church at Oxford in 1873 that he must expect a very thin attendance, he found the place packed to the doors.

There was great range and variety in the congregations. Sir Frederick Wedmore, writing in his "Memories," says: "Opposite me in the gallery I used to see Mr. Justice Mellish, one of the subtlest lawyers of his time * * * After the sermon I have seen Matthew Arnold walking thoughtfully down the staircase, detached and analytical. Neurotic women of fashion and great place have I beheld, enraptured and enthusiastic, in the front seats * * * There were active members of Parliament, busy professional men, and quiet men of letters, pretty ladies, and here and there the anxious young man, still troubled, because of his youth, to solve or not to solve the riddle of the universe." Samuel Smiles, the author of "Self-Help," was a frequent attendant.

It might seem that a type of preaching which rested on a range of vision so uncommon would be above the heads of ordinary men and women, says Dr. Jacks; at all events it would be expected that his audience would be largely composed of emotional and imaginative people. Many such, it is said, were always present; but that was not the general character of the Bedford Chapel congregation as his biographer knew it. We are told that it was remarkable for the large number of men of the world—business men, professional men, men of science, a class to whom mere sentimentalism did not appeal. "The truth is that Brooke had a wonderful power of awakening the idealist, the dreamer, the poet, the lover, who lives but often slumbers in the breast of every man. He discovered us to ourselves, liberated out hidden life and gave us entry into a more enduring and lovelier world. Sometimes the message passed over us, or we could not follow it, or it seemed to leave us in the land of dreams. But oftener the dream became the reality, and we went away with a newly-found

conviction that the poetry of life is truer than its prose."

Abraham Lincoln at Death Bed

We made a pilgrimage to see an old retired army officer who had been a journeyman printer in an office in Springfield, Ill.—says a writer in the *Illinois Banner*—and one of Lincoln's intimate acquaintances, and asked him to tell us a story that the magazines and books had not found. He told this:

"One day Lincoln asked me to ride fifteen miles out in the country with him and become a witness to a will he was to write for a woman on her death-bed. When the will had been signed and witnessed the woman asked him if he would not read a few verses out of the Bible to her. They offered him the book, but he did not take it, but began reciting from memory the Twenty-third Psalm, laying especial emphasis upon 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' Without the book he took up the first part of the fourteenth of John, 'In my Father's house are many mansions.' After he had given these and other quotations from the Scriptures, he recited several hymns, closing with 'Rock of Ages, Cleft for Me.' I thought at the time I had never heard any elocutionist speak with such ease or power as he did. I am an old man now, but my heart melts, as it did then in that death chamber, as I remember how, with a pathos truly divine, he spoke the last stanza, beginning 'While I draw this fleeting breath.' The woman died while we were there. Riding home, I expressed surprise that he should have acted as pastor as well as attorney so perfectly, and he replied, 'God and eternity and heaven were very near to me today.'"

Lord Leverhulme on Peace

In the London Daily Chronicle, Mr. Harold Begbie reports an interview with Lord Leverhulme in which he expresses absolute confidence of the defeat

of Germany in from three to five years. He says:

"This war isn't for territory. It isn't a commercial war. It's a conflict between two spirits that are eternally antagonistic, two spirits that nothing on earth or in heaven can ever reconcile. It's war between freedom and slavery. It's a war between justice and injustice. It's a war between truth and falsehood. It's a war between good and evil. There can be no end to this war but the defeat of one of those two spirits. This war can only end in one of the belligerents saying, 'I've had enough.' And if freedom is to exist in the world it has got to be the German who says that. Against him are the nations of the earth. Against him is the spirit of Anglo-Saxon manhood. Against him is the eternal No, which all men and all nations must sometimes say if they are not to go into shame and bondage. Peace will be good when it comes, only if it is the vindication of man's faith in honesty, decency, and liberty. There's only one peace worth having, and that is the peace which leaves all civilized nations free and unafraid. My confidence in our victory is the measure of my confidence in Anglo-Saxon manhood. And something even greater than that. I believe in the progress of humanity. We shall outlast the German. Right will triumph. Freedom will be saved."

Donald Hankey's Thoughts

Religion is the widening of a man's horizon so as to include God.

True religion means betting one's life that there is a God.

Its immediate fruits are courage, stability, calm, unselfishness, friendship, generosity, humility and hope.

Religion is the only possible basis of optimism. Optimism is the essential condition of progress.

Man is the creature of hereditary environment. He can only rise superior to circumstances by bringing God into the environment of which he is conscious.

The recognition of God's presence upsets the balance of a man's environ-

ment and means a new birth into a new life.

The belief in God may be an illusion, but it is an illusion which pays.

To be the center of one's universe is misery. To have one's universe centered in God is the peace that passeth understanding.—From "The Wisdom of a Student in Arms."

Said the once-famous martyred missionary, John Williams: "There are two little words in our language which I always admired, 'Try' and 'Trust.' You know not what you can or cannot effect until you *try*; and if you make your trials in the exercise of *trust* in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated." There is a closely kindred alliteration, which Sir Moses Montefiore, the centenarian, took as his motto, that equally deserves to be always borne in mind—"Think and Thank!"

Professor Jastrow, in his late book, very pithily exposes the fallacy of pacifism. He says: "Limited to a conviction that at all hazards war must instantly cease and our own swords turned into ploughshares, whether the swords of the enemy be sheathed or sharpened, pacifism makes approximation to peace infinitely remote."

To Our Boys in France

When you turn hell loose on the earth you are apt to feel the fire. By way of comforting the Kaiser we offer him three verses in the form of a toast.

I.

Here's to the Blue of the wind-swept North,
When we meet on the fields of France,
May the spirit of Grant be with you all,
As the sons of the North advance.

II.

And here's to the Gray of the sun-kissed South,
When we meet on the fields of France,
May the spirit of Lee be with you all,
As the sons of the South advance.

III.

And here's to the Blue and Gray as one,
When we meet on the fields of France,
May the spirit of God be with us all
As the sons of the Flag advance.

True Prayer

"It is not prayer,
This clamor of our eager wants
That fills the air
With wearying, selfish plaints.
It is true prayer
To seek the giver more than gift—
God's life to share,
And love, for this our cry to lift."

The Master-Player

An old, worn harp that had been played
Till all its strings were loose and frayed,
Joy, Hate and Fear, each one essayed
To play. But each in turn had found
No sweet responsiveness of sound.

Then love, the Master-Player, came
With heaving breast and eyes aflame;
The harp he took all undismayed,
Smote on its strings, still strange to song.
And brought forth music sweet and strong.
—Paul Laurence Dunbar.

Old Glory

Unfurled to breeze beyond the seas
Old Glory greets the eye,
Not empire's lust but people's trust
Its starry folds imply.

For noble ends our land contends,
God bless the soldier lad!
Let freedom's might enforce the right,
The common heart make glad.

Heaven speed the day when all array
Of war's grim power shall cease,
When everywhere sea, earth, and air
Shall chant the lay of peace.

Then shall good-will all spirits fill
To bless the sons of men,
And earth shall hear through welkin clear
The angel's song again.
—George Croswell Cressey, D. D.

A Morning Thought

If I should die today,
As sunlight fades away
And evening shadows darker fall,
Let me in tasks well done
Then feel that I have won
A right to meet in faith my call.

Let nothing evil be
This day put forth by me
In deed or word or secret thought!
And may I this day stand,
Though evil's at each hand,
Upright and true, by conscience bought!

This day may be my last.
Yet, if when it is past
I live as now upon the earth,
A day from evil free
Shall be a joy to me
And add unto my life its worth.
—Leslie Willis Sprague.

From the Churches

BERKELEY.—On June 1st, at the Church of Our Father, Portland, Oregon, by Rev. W. G. Eliot, Jr., Sergeant Chas. H. Thompson, Jr., was married to Miss Leila Lasley.

Sergeant Thompson is with Company M, 363rd Infantry, Camp Lewis, Washington. Before enlisting shortly after the outbreak of war, Sergeant Thompson was one of the most loyal and enthusiastic members of the church in Berkeley and filled many offices in church, school and Channing Club. At the time of his enlistment he was senior usher, a teacher in the church school, a director for the Pacific Coast of the Y. P. R. U., and secretary of the Laymen's League of the Church. He had formerly been president of the Channing Club. Mr. Thompson has been greatly missed by his many friends but they rejoice in his good service to his country and they are now congratulating him upon his marriage to Miss Lasley, who was active in the Channing Club while a student at the University of California.

Sergeant Hurley Begun (formerly assistant at the Berkeley Church) has reached France and his present address is Sergeant H. Begun, U. S. A. A. S. with French Army, Convois automobile S. S. U. 670, par B. C. M., France. He writes in good spirits from a point not far distant from the front. Sergeant Charles W. Robbins (Truck Co. 4, 23rd Engineers, A. E. F., France) has also recently arrived in France and writes interestingly of life in the quaint little French town which at present forms his headquarters. Sergeant Robbins was president of the Channing Club of the Berkeley church when he enlisted.

Robert Blake, of the Berkeley church, formerly editor of the Daily Californian and prominent in University circles, has just been promoted captain in France, where he is serving with the Marine Corps.

Donald Gregory, also on the Berkeley Roll of Honor, has been promoted second lieutenant at Camp Kearney, according to recent announcements. Lieu-

tenant Gregory is a son of Mr. Warren Gregory and was for some time with his father in Belgium while the latter acted as one of Mr. Hoover's chief aides.

The most recent addition to the Berkeley Roll of Honor is that of the name of Herbert Delius, who was treasurer of the Channing Club during the past winter. He is in the Coast Artillery and has just been transferred to Fort Monroe, Virginia.

The Berkeley church has this year modified its usual vacation recess. The church was closed from the first Sunday in June till June 30th. During July the pulpit was filled very acceptably by Rev. Andrew Fish of Salem, Oregon.

LOS ANGELES.—The Adult Bible Class is an outgrowth of the series of talks carried on by Mr. Hodgkin during the fall and winter. Mr. Daniel Rowen is in charge, and his wide scholarship, excellent discrimination, and able presentation, give great value to his topic, "The Bible's Historic Background." It is noted that the young married people are being attracted to the sessions. People even ask for books to read and, stranger still, buy books for study of the complex life that flowered into the Jewish religion. This is genuine religious education, for which, theoretically, Unitarians should stand more than all others, but which has practically been ignored. Such work as this in all our churches would be a marvelous energizing force. There have been many years of inaction whose burden of undone tasks now looms before us when our times call for MEN, men of principle, men of ideals, men fit to guide us on our darksome way.

Among the many events of the past month two stand out as unique: The first was the service attended by the Half Century Club, one hundred members all over fifty years of age, who are taking military training so that they may be ready for local needs at the call of the mayor or other authority. With them came to Women's Auxiliary, the wives and daughters of these men, fitting themselves in various ways for the clamoring demands of the hour. The

sermon was on "Growing Old Gracefully."

The second event was the dedication of a sun dial, presented to the church in memory of Mrs. William H. Knight. Sympathetic exercises included: The reading of an original poem by Miss Snow Longley; remarks by Professor B. R. Baumgardt; the reading by Mrs. Katherine Inglis, president of the Alliance, of a poem "The World's Good Women," a tribute to the score or more of noble members who have passed onward and upward; special music and remarks and prayer by Rev. E. Stanton Hodgkin concluded a singularly beautiful service.

The Men's Club waxeth more and more vigorous. One evening the Alliance served supper not by platoons but to each guest as he came, thus avoiding delay and confusion. In the audience room music and other entertainment held all till the Men's Club were ready for a congregational meeting, and then all were too thoroughly interested to need amusement. They even dared to attack the antiquated by-laws of the church. Things are moving for a more active church life and a reaching forth for a larger membership for those who are in darkness and have not seen a great light.

Ministers are not always certain that their pulpit guns hit the mark, but Mr. Hodgkin has a letter to prove that one of his shots hit the center. This letter came from one of our boys in France. He wrote that six weeks before the date of his letter one of Mr. Hodgkin's sermons so convinced him that he went straight off and enlisted and by some strange twist was immediately sent "over there." Thirty-six names are on the honor roll.

The church services close June 30th, but the young people will meet each Sunday morning at the usual hour during July. A splendid bit of loyalty to church and faith.

OAKLAND.—The Rev. William Day Simonds has not spent a vacation away from Oakland in five years, and this summer he feels the need of a complete change for a few weeks in order that

work for the new year may be carried on with undiminished strength. Accordingly the church services were suspended for the month of July and Mr. Simonds indulged in a trip to the famous "Inland Empire" of the State of Washington. What he saw and did and enjoyed we may hope to be informed of later.

POMONA.—June 30th was the last Sunday before our pastor's summer vacation. On that day we held our services in Pomona's beautiful Ganesha Park, which is a suburban woody park, not a stilted city park.

Just as we gathered at the bandstand for our worship, the thunder threatened and a few drops of rain began to fall. Fortunately the bandstand was large and we took our chairs and benches up into it, making a much cosier place for our service than we had anticipated, though the rain proved to be only a little joke. Our beloved pastor, Rev. Francis Watry, read Bryant's beautiful *Thanatopsis*, and the sermon also was befitting the surroundings, the theme being the lessons Nature can teach us.

After the service, we partook of a picnic lunch, over sixty friends enjoying the good things which the lunch baskets bountifully supplied.

SAN FRANCISCO.—During June services were continued as usual. During almost the entire month Mr. Dutton spent his week-days in traveling over the state in war service, under the direction of the Council of Defense, speaking from San Diego north, stimulating service and perfecting organization. He managed to get back for the services on Sunday, excepting in one instance, where orders made it impossible. Rev. Clarence Reed supplied his place and preached an admirable sermon on "Heroic Optimism."

The church societies and the Sunday school are enjoying vacation and storing strength for the autumn.

STOCKTON.—The last month before the summer vacation was a very busy one. On May 28th at the home of Mr.

and Mrs. Snook an enjoyable evening was given with Dr. J. C. Illiff as the guest of honor, as Dr. Illiff was leaving the following day for France, where he is to be the Secretary in charge of a Y. M. C. A. He gave a splendid talk on his future work, and an opportunity was given all who wished to so to become members of the "Stockton Hut Club." Wednesday, June 5, we enjoyed one of our ever popular boat rides. On Thursday, the 6th, the business meeting of the Alliance was held, the treasurer reported the purchase of a Liberty bond, and it was voted to take out a one dollar membership in the hut club. This was later increased to six one dollar memberships through the generosity of Mrs. Edward Guekow.

Sunday, June 9th, Dr. Sing of the local Hindu temple, occupied our pulpit, and in the afternoon a number from our church paid an interesting visit to the temple.

The 16th was our last day for the Sunday school, and Mrs. Snook, on behalf of the school, presented Mr. Heeb with the "Rhymes of a Red Cross Man" in appreciation of his splendid work with the school this year.

Thursday, the 20th, the Alliance met with Mrs. A. N. Davies. As it was our final meeting before closing time, Mrs. Reston, our new president, presented to our retiring president, Mrs. Heeb, a lovely gold lavallier with coral pendant, as a token of the love and esteem of the Alliance. Dainty refreshments were served, and the afternoon passed quickly with music by Miss Kaster, and in listening to Mrs. Thos. H. Bond's delightful account of her three months trip through the East and South.

VICTORIA.—The last Sunday in May we were cheered by the presence of Dr. John C. Perkins, whose morning sermon was an inspiration and a benediction. He took as his text, "I have a baptism to be baptized with: and how am I straitened until it be accomplished." Applying the age-old principle to present conditions, he said:

"'The test has come,' and how are we straitened until it be accomplished?"

And it is a straitening in every way. Not only are our ideals delayed but vast losses are brought into our lives and in every item of our common subsistence we are required to feel the strain. . . . We are forced to view even the details of food and clothing from the point of view, not of our personal need, but of the world need. The searchings of necessity go deep into every thought and purpose, every material element of our common life. How are we straitened, every day and hour? The lines of life draw straight around us all, and with a world at war we yield our every strength and hope to its most bitter course.

"But, in a place like this—a church—we must believe our straitening shall be at last accomplished. Even though we are led through the valley and the shadow of death we must fear no evil. Whatever comes, the real dream of our hearts cannot fade away, for if we forget not our baptism but hold its fruitful purpose, no matter what the straitening, the desire of the soul shall be kept secure."

In the evening Dr. Perkins preached a practical sermon on the principles of Unitarianism, lucidly explaining how, though the Unitarian organization is without fixed and final definitions of theological belief, the church is by no means without belief and faith. Many practical suggestions of vital importance to successful organization of church work were outlined and the large congregation present was stirred to new effort.

In Flanders' Fields

Dr. John McCrae.

In Flanders' fields the poppies blow
Between the crosses, row on row,
That mark our place, and in the sky
The larks still bravely singing fly.
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders' fields.

Take up our quarrel with the foe,
To you from falling hands we throw
The torch—be yours to hold it high.
If ye break faith with us who die,
We shall not sleep though poppies grow
In Flanders' fields.

Sparks

A profit is without honor unless it is decently small. — *Seattle Post-Intelligencer*.

Guest: "How much did you get out of your car?" Owner: "Well, I think seven times in one mile is my record." — *Milestones*.

I rose with a great alacrity
To offer her my seat;
'Twas a question whether she or I
Should stand upon my feet.
— *Cornell Widow*.

While Emerson was a great admirer of the farmer, he knew nothing about the simplest gardening. His son, Charles, said of him that when he tried to use a spade he "dug his leg."

Tommy (after operation): "What with sister 'ere, an' them lilies, I thought I was in 'eaven, when I first came round, till I seed Bill yonder in the next bed!" — *Cassell's Saturday Journal*.

"Edgar?" "Yes, mother." "What are you children doing?" "Playing royalty. I am a Knight of the Garter, and Edwin is Saturday." "That is an odd name for royalty." "Oh, it is just a nickname on account of his title." "What is his title?" "Knight of the Bath!" — *Youngstown Telegram*.

A non-commissioned officer was mistaken by a raw sentry, who saluted him. The non-commissioned officer returned the salute, contrary, of course, to orders. His colonel saw it, and ordered an explanation. Not in the least embarrassed, he promptly answered, "Sir, I always return everything I am not entitled to." The colonel dismissed him. — *Tit-Bits*.

"One of my pupils," says a Buffalo teacher, "could not understand why I thought that the following paragraph from his composition on 'A Hunting Adventure' lacked animation and effectiveness: 'Pursued by the relentless hunter, the panting gazelle sprang from cliff to cliff. A last she could go no farther. Before her yawned the chasm, and behind her the hunter.'"

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 Portland.....Rev. Wm. G. Eliot, Jr.
 Rev. Thos. L. Eliot, Minister Emeritus.
 Salem.....

WASHINGTON.

Bellingham.....Rev. N. A. Baker.
 Preaching Stations at Blaine, Lynden, and
 Sedro-Woolley.
 Seattle (First
 Church).....Rev. J. D. O. Powers.
 Seattle (University
 Church).....Rev. John C. Perkins.
 Spokane.....

BRITISH COLUMBIA.

Victoria.....Rev. Ernest J. Bowden.
 Vancouver.....

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 First Vice President—Prof. Edwin A. Start,
 Seattle.
 Second Vice-President—Rev. Benjamin A.
 Goodridge, Santa Barbara.
 Secretary—Rev. H. E. B. Speight, Berkeley.
 Treasurer—Chas. A. Murdock, San Francisco.
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 Seattle, Wash.; Mr. L. H. Duschak, Ber-
 keley. To 1918—Charles A. Murdock, San
 Francisco; B. Grant Taylor, San Fran-
 cisco; Rev. N. A. Baker, Bellingham;
 Prof. E. A. Start, Seattle. To 1919—Mrs.
 E. S. Hodgins, Los Angeles; Rev. Howard
 B. Bard, San Diego; Rev. H. E. B.
 Speight, Berkeley; Rev. Benjamin A. Good-
 ridge, Santa Barbara.

By action taken at the 1918 meeting of the
 Conference, three sections were constituted—

a Northern, a Central and a Southern—and it
 was determined that in 1919 and 1920 each
 section should meet separately. In 1921 and
 every third year thereafter the Conference will
 meet as a whole in the Central Section.

General Conference of Unitarian and Other Christian Churches.

President—William Howard Taft, LL.D., New
 Haven, Conn.
 Vice-Presidents—Hon. Adelbert Moot, Buf-
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 Indianapolis, Ind.; Mrs. John W. Loud,
 Montreal, Canada; Miss Anna M. Ban-
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 ton, 25 Beacon St., Boston, Mass.
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 Secretary—Rev. Lyman V. Rutledge, Cam-
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 erville, Mass.

Young People's Religious Union.

President—Carl B. Wetherall, Wellesley Farms,
 Mass.
 Vice-President for Pacific Coast—Miss Dorothy
 Dyar, Berkeley, Cal.
 Field Secretary—Miss Minnie Packard, Quin-
 ce, Mass.
 Treasurer—O. Arthur McMurdie, Belmont,
 Mass.

THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

America's Answer TO In Flanders Fields

[In April, 1915, during the second battle of Ypres, Lieut. Col. John D. McCrae, formerly Dr. McCrae of Montreal, Canada, wrote a poem of great beauty and power. It was printed in our August number and is reprinted this month that it may be read in connection with America's Answer.

Dr. McCrae was killed on duty in Flanders, Jan. 28, 1918. After his death there appeared in the New York *Evening Post* America's Answer,—a fitting response.]

Rest ye in peace, ye Flanders dead.
The fight that ye so bravely led
We've taken up. And we will keep
True faith with you who lie asleep
With each a cross to mark his bed,
And poppies blowing overhead,
Where once his own life blood ran red.
So let your rest be sweet and deep
In Flanders fields.

Fear not that ye have died for naught.
The torch ye threw to us we caught.
Ten million hands will hold it high,
And Freedom's light shall never die!
We've learned the lesson that ye taught
In Flanders fields.

—R. W. Lillard.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

Office of PACIFIC COAST CONFERENCE. An attractive gathering place for those interested in any phase of Unitarian Activity. General Information Bureau for ministers and churches on the Pacific Coast.

Representing AMERICAN UNITARIAN ASSOCIATION of Boston, and carrying stock of samples of its publications. Catalogues of publications sent on application. Sunday School Manuals and Supplies furnished from stock, or ordered if not on hand.

UNITARIAN LITERATURE for Free Distribution. Publications of American Unitarian Association and Eastern Alliances, kept on hand in large quantities. Catalogues gladly furnished.

THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

LOAN LIBRARY FOR MINISTERS.

Through the wise foresight of the late Henry Pierce, the best obtainable books on Theology, Philosophy, Sociology, and Religion are available without charge to any minister, or student, of whose responsibility the Secretary is assured. The Henry Pierce Library comprises 500 or more of the publications most helpful to ministers, and is added to every year by the most meritorious works of the world's foremost authorities. Ministers at a distance supplied by mail upon paying postage one way. For catalogues, or particulars, address Chas. A. Murdock, Trustee, or Assistant Librarian, Unitarian Church.

THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

A wave of bitterness has been sweep-
ing over our country against Germany
and things German. On account of it
having been used to some extent for
propaganda purposes, the study of Ger-
man has been discontinued in the pub-
lic schools of a number of our states.
Recently this bitterness has been inten-
sified by the dropping of bombs on cer-
tain American field hospitals at Jouy
by German aviators. This has led to the
popularizing of the expression: "The
only good German is a dead German."

This feeling of bitterness against Ger-
many is as nothing compared to the
terrible indignation that will take pos-
session of the American people when
the German submarines try to sink
American hospital ships filled with
wounded soldiers on their way home.

It is easy today, when we have so
many proofs of the awful ruthlessness
and brutality of the German soldiers
and sailors, to affirm that at last we
behold the real inner spirit of the Ger-
man people. All their claims to being
a highly civilized people are denied by
their practices. It requires at the pres-
ent time an heroic faith to look into
the souls of the people of Germany and
see the image of God. We behold the
German nation dominated by a fixed
determination to attain world mastery,
infatuated by a false culture which they
believe is so superior to the civilization
of all other countries that it is excus-
able for them to use any means to uni-
versalize that culture, and so blinded by
a theory of the State that in its service
they think they can do no wrong.

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The German people must be made to see the enormity of their crime in the causing of the war and the brutal methods which they have used in their efforts to win the war. The only real repentance is repentance unto service. The Allied Nations can have no confidence in any proposal for peace or any promise that Germany may make until the government of that nation does all within its power to make restitution for the crimes it has committed. When Germany evacuates Belgium, stands ready to establish an independent Poland, freely gives back to Russia and Roumania the territory robbed from those nations, restores Alsace-Lorraine to France, then the Allied Nations will have reason to trust the word of the German government.

Before it is possible to reform the German nation, it will be necessary to thoroughly defeat the armies of the Central Powers. We must fight Germany as Grant fought Lee until we receive the unconditional surrender of the German armies. If this war stops before the German nation is thoroughly defeated, it will mean only a truce, which will be broken as soon as that nation is ready to fight again. Then in a few years there will be another great war with all the horrors of the present war, only on a larger scale.

The easiest way to get rid of a criminal is to hang him or put him in a prison with other criminals, and make of all of them confirmed criminals. The difficult task, in which prison reformers are engaged, is to reform the persons who are confined in prisons on account of having committed crimes.

Difficult as is our task of thoroughly defeating the German army in the present war, even more trying will be the

greater work of reforming the German nation, so that it may again be received in the society of civilized nations. Our first great task is to win the war, and then comes the greater problem of the reformation of the German nation.

We ought not harbor feelings of revenge against Germany, even though the record of her crimes against humanity is covered with blood. Whatever we require of Germany must be in the name of justice and for her own reformation. The German officials who were responsible for the execution of Edith Cavell in Belgium, the murder of the passengers on the Lusitania, the bombing of hospitals, the sinking of hospital ships, the mistreatment of prisoners and civilians, and the scattering of deadly bacteria must be punished for the sake of justice. There is not a legitimate excuse that can be offered to humanity for the ruthless manner in which Germany has acted in the present war.

The idea that it is the manifest destiny of the German race to rule the world must be destroyed root and branch. Every vestige of German militarism must be eliminated, in order to make possible universal disarmament and the establishment of an international court of justice to decide disputes between nations.

The winning of the war by the Allied Nations ought to make possible the moral reformation of the German nation. Her people should be left free to develop themselves intellectually, morally, and spiritually, which are the fundamental elements in true national greatness.

C. R.

A very significant instance of the trend of the times is the publication by John D. Rockefeller, Jr., of his remarkable pamphlet: "The Christian Church

—What of its Future?" He refers at first to the early shock when a world-war was realized and on every hand we heard it said that "Christianity has failed! Then at the fourth year we see millions of men and women who are exemplifying in their daily lives, in the most commonplace fashion, characteristics and qualities which command the admiration of the world."

Self-sacrifice, unselfishness, charity, humility, generosity are every where, and we say "These people are leading the Christ-life, their inspiration is from God." If we ask "of what church are they?" we get little acknowledgement.

He is forced to admit that these people will not find in the church as it exists today "the leadership, the guidance and the anchorage which they need and have a right to expect," and concludes that this unorganized spiritual force will not be conserved, or the Religion of the Inarticulate will develop its own church, or the church of today "must have a new birth and be reorganized to meet this marvelous opportunity and great human need." He pictures the reborn church:

"It would be called the Church of the Living God.

Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of this love into a Christ-like-life.

Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship the followers of the Religion of the Inarticulate.

It would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His Church.

A life, not a creed, would be its test;

what a man does, not what he professes; what he is, not what he has."

He goes on to define its object "to promote applied religion, not theoretical religion; this involving sympathetic interest in all the great problems of human life, social, moral, civic and educational. It would encourage Christian living—seven days in the week. It would be a church of all the people—a true democracy. He sees all denominational emphasis set aside: Co-operation not competition. In large cities great religious centers, in smaller places instead of half a dozen dying competing churches, one or two strong churches uniting the Christian life of the community, leading in all great movements—literally establishing the Kingdom of God on earth."

"What the world craves today is a more spiritual and less formal religion. If the various divisions of the church as it is now organized catch the vision, have the breadth, the tolerance, the courage, and, setting aside all non-essentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living spirit, the Church of the Living God will come into being, ushering in a new era of Christian unity."

Mr. Rockefeller is recognized as a representative Baptist, and his frank statement has made a strong impression and been received with surprising commendation.

The *Christian Work*, a New York religious journal, has been publishing comments upon it from leading clergymen. One of approval from Dr. Gladden was published in an early issue in July, and was followed by one from Dr. Aked, who expresses the conviction that it is a glorious thing to have such pro-

posals made at this time by such a man as Mr. Rockefeller. He believes that the time has come for an organized effort to proclaim those things "now most assuredly believed amongst us." He would not have the message labeled and heralded as "liberal theology" or "new" something or other, but as "the Gospel of the Kingdom"—a phrase hallowed by its origin and by the meaning it bore in the earliest evangelical tradition: "And Jesus went about in Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom."

President Faunce of Brown University, a Baptist leader, tells the people of his denomination that though it is theoretically bound to no creed save the New Testament it has for two generations been devoting much of its energy to "discussions over the meaning of a Greek verb and over the proper fencing of the Lord's table,"—and unwisely so. Dr. Faunce states that Baptist leaders are now in wide revolt and will go on to secure a church "at least as wide open as the kingdom of heaven—a Church in which all who are united in Christ by irrevocable self-dedication shall find greeting and full fellowship."

There is in all this assurance that many religious leaders are in accord with Mr. Rockefeller's conclusion that Christ's mission on earth was to establish spiritual righteousness, to build up an internal rather than an external religion.

There can be no doubt that for the ultimate welfare of our great National Commonwealth nothing is of greater importance than education in citizenship, and therefore any organized effort to make the schools a force for patriotism is to be welcomed.

The educational Department of the National Security League has given serious thought to the problem and one of our leading California authorities, Professor E. D. Adams of Stanford University, head of the history department, has spent most of his vacation in New England in arousing interest in what he considers a most vital need of our schools. The result has been an organization for definite experiment in the best way to make and keep the children of this nation genuine patriots and good citizens. Especial interest developed at the State Normal School at Lowell, and the plan fixed upon is to be thoroughly tested at the Oliver School of Lawrence, where 1400 pupils and 40 teachers afford an exceptional opportunity to experiment on permeating every course of study with loyalty to American ideals.

The Lawrence Plan, as it has been named, will be carried on by a combination of three educational bodies.

The School Committee of Lawrence, which supplies the teachers, the group of children and the place and means of teaching.

The State Normal School, which furnishes expert guidance and supervisors.

The Educational Department of the National Security League, which furnishes funds for the extra expense of the plan.

It is not proposed to substitute new curriculums and change courses of study, but to emphasize American values. History, for example, will be taught, not merely to impart the facts of history, but to make every American boy and girl "believe and understand the worth of being free"; and to make them also understand the price we paid and are paying for American freedom, and the future sacrifices that will be re-

quired to make the world a decent place to live in.

Civics will be of prime importance. Government will be taught, not merely through the medium of text-books and class work, but by raising the spirit of devotion to the community. Literature will be taught not merely to acquaint the pupils with what authors and poets have written, but to rouse enthusiasm for "the things that are more excellent," and especially those things which the American Spirit holds dear. Arithmetic, geography, science and music can thus be vitalized and Americanized. Hygiene, physiology and physical training can be made to rouse a truly American enthusiasm for health and vigor. Every course can be made to teach human values in general and American patriotism in particular.

The underlying thought is that real education cannot leave out of account the main purpose of public schools—to keep the republic safe, by maintaining the needed supply of intelligent, thoughtful, self-sacrificing citizens. Unless they meet this test, the schools are recreant, the teachers useless, and the children still ignorant of one of the greatest things in life—the life of the nation.

No narrow nationalism will be included. A good American will make a good citizen of the world. But he will realize that Internationalism must supplant Americanism, not destroy it; and he will realize that he can best hasten the coming of such a world order by serving America now with all his heart and all his soul and all his strength.

One of the most important announcements issued by the War Department has to do with the Student Army Train-

ing Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates in this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

By this plan students will be equipped for the peace and war needs of the nation.

"The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need can not be too strongly emphasized.

This plan offers to the young citizen an acceptable outlet for his patriotic zeal.

It also checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and vice versa, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Student Army Training Corps by the Government.

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." Abraham Lincoln had a

marvelous aptitude for condensed statement, and in this compact sentence from his Cooper Hall address expresses the very essence of the appeal that is made to us today. We can find no more fundamental slogan and no nobler one.

Whatever the circumstances presented and whatever the immediate result will be we are to dare to do our duty as we understand it. And we are to so dare and so do in complete faith that right makes might and in utter disregard of fear that might may triumph. The only basis of true courage is faith and our trust must be in right, in good, in God. The American people have been put to the test and they have firmly chosen. With surprising unanimity they are testifying to their understanding of what they are called upon to do and of their readiness to count no cost too great for the defense of the right as they see it.

The issue is clear cut. Humanity set free, justice triumphant, a world fit to live in or acceptance of brute force as the arbiter of fate and war-cursed contention for our children to overcome.

We may take courage in the spirit we are showing and the sacrifices we are making. We are demonstrating that a free people can voluntarily give, and give up, on principle, more generously and more effectively, than the best controlled and most efficient people on earth can be compelled to do. We are bearing heavy burdens cheerfully and giving for the common good our comfort, our possessions and life itself. And in this response we have set free an educational influence far-reaching and ennobling. Especially are we broadening and deepening our fundamental democracy, so that we can no longer contemplate the old order of utter selfishness. Our patriotism is no

longer provincial and narrow. We have a vision of a united world and an era of International good will.

Not that the end of the war will see an end of all injustice and strife, but that in overcoming this greatest of world trials we shall gain strength to meet the future with a higher degree of consideration and a deeper devotion to the spiritual verities that underlie all of man's relation to his fellow men.

The *Christian Register* of August 1st had an editorial on the slackers and shirkers of religious papers that was widely quoted in the *Literary Digest* with evident approval. The *Register* decried "their timorous approach to the chronicle of battle, their temporizing with those who may be fairly called pacifists." They do not make the righteousness of the war "burn in their editorials and news." They seem not quite satisfied of the "spiritual integrity of the war." "Religious business in this epoch is to win the war." "The fighting man's is the honor and the glory and the spiritual magnificence. All that our ministries to him can accomplish—and it is no little thing—is to praise his nobleness, comfort, hearten, and cheer him." The *Register* denounces "a new variety of religious institutions whose glory is in itself. What is needed is to go to the center and soul of the business and utter a ringing challenge to win the war for God and Christ and mankind."

We are glad that our denominational organ leaves no doubt of where it stands. Our churches are congregational and are controlled by no authority, but with almost complete unanimity they are staunchly loyal and ready to make any required sacrifice.

C. A. M.

Notes

Services at Santa Barbara will be resumed on Sept. 1st. Mr. Goodridge was recalled from a brief visit at Los Angeles to officiate at the funeral of Mr. Starbuck, a friend of long standing.

Palo Alto takes its vacation late in the season that it may conform with University usage. Mr. Gilman, while briefly relieved from preaching, stays within reach for other forms of helpfulness.

At a meeting of the Directors of the Pacific Coast Conference held on Aug. 16th organization was effected by the election of Professor W. H. Carruth as President. The vacancy occasioned by the resignation of Rev. H. E. B. Speight was filled by the election of Rev. Bradley Gilman, both as director and secretary. The churches will be urged to contribute promptly, both that current expenditures may be met, and that the spring collection for the A. U. A. may not conflict.

Rev. Christopher Ruess is working hard (almost fiercely, he says) learning the new vocation of business-building. The work "has great possibilities for service and future possibilities to make money and prepare for freedom of service along other lines." For ten months he has not seen his wife and boys. But the faithful vigil of Mrs. Ruess in caring for her mother has ended, and soon she expects to join her husband in Greater Boston. Mr. Ruess' address is P. O. box 2296, Boston.

MARRIAGE NOTICE

At Concord Junction, Mass., Saturday afternoon, August 3, 1918, at the residence of the bride's parents, by Rev. N. S. Hoagland, Helen, oldest daughter of Mr. and Mrs. Hoagland, to Warren Gage Wheeler, of Dedham, Mass., Assistant Librarian Massachusetts Historical Society. The bride was born in Olympia, Washington, in 1891, but came with her parents to New England the following year. She was a graduate of the Framingham, Mass., Normal school, after which she taught in the Ames school continuously until the present time.

Rev. and Mrs. J. H. Crooker have very pleasantly spent a good part of the summer at Underwood, in Washington, across the Columbia from Hood River. They propose to drop down the coast and will probably spend the coming winter in Southern California. For the past year Dr. Crooker has most successfully ministered to the church at Amherst, Mass.

The extent of summer school attendance and other forms of using the rest period for self-improvement as well as recreation is increasingly large. Those who know fix the number in California at over ten thousand.

Mrs. Oliver P. Shrout spent a good part of the church vacation in attendance at the Summer School at Berkeley, which was especially excellent this summer.

Mr. Ralph Cunningham, the remarkably efficient sexton and general helper of the Unitarian Church of San Francisco, has entered the service as a tank "rough rider." He will be missed over here, but he will be felt over there.

Two sons of Rev. W. G. Eliot, Jr., have been detailed by the authorities of Reed College to attend military instruction at the Presidio in San Francisco, that they may be fitted to assist in the instruction to be given next year at Reed.

Among a small group of the three hundred or more attendants at the Presidio Specialists Schools, Osgood Murdock will, after a brief period of service in training the freshly drafted, proceed to Fortress Monroe, where the officers' training school for heavy artillery is located.

English Unitarians are establishing a National Unitarian War Memorial at Great Reichlow, England. It is to take the form of a convalescent home for men, and will be named for Florence Nightingale.

More than ten thousand of the men of Unitarian Sunday Schools and congregations have joined the Colors; nearly two thousand of them have given their lives for the cause.

Preparatory to four Sundays of vacation in August, the Boylston Avenue Unitarian church of Seattle arranged a two-day program for July 27th and 28th. Saturday evening at 8 a fine program of dialect stories and reminiscences was given. The proceeds of these entertainments went toward a fund to be used on necessary repairs made on the church building during August.

The British and Foreign Unitarian Association of London has published for army use a pocket booklet, "For Freedom and Right." It is 2½ by 4 inches, enclosed in a brown cardboard case, and contains a month's readings, prayers and hymns for men in active service. Among those whose words furnish inspiration are Clarke, Parker, Collyer, Ames, Gannett, Williams, Brooke, St. John, Foote and Woodrow Wilson. The booklet finds it way not only to English Unitarians in service, but is given to our men when name and address is sent to Miss Helen Brooke Hereford, Essex Hall, Essex Street, Strand, London, W. C.

Last January, as a war measure, in order to conserve fuel, the Unitarian church of Lowell, Mass., accepted the invitation of High Street Congregational church to worship with it during the winter months. The invitation was accepted, and, the Congregational church being without a minister, the Unitarian minister was made its acting pastor. From the first joint service, the union proved highly satisfactory to all.

By April, the success of the movement had reached such proportions that the invitation to remain together until summer was extended and accepted. A definite demand for permanent union has recently come to a climax by both churches, meeting separately, voting favorably by large and enthusiastic majorities. Each parish preserves its legal identity, and retains control of its own funds; but both agree to pool their resources, and to worship and work together as a single body, to be known as All Souls Church, Congregational-Unitarian. Such hints as this are surely worth wide consideration.

Rev. H. E. B. Speight was given a cordial reception and farewell on the evening of August 15th in consideration of his departure for Camp Taylor, at Louisville. He volunteered to serve as a chaplain a year ago and was recommended to the war department by Senator Hiram Johnson. His people are very regretful at his going but, of course, gratified that his ambition is to be realized. Wherever he goes or whatever he does our good wishes follow.

There lately passed to the beyond one of the most venerated women of Santa Cruz. Mrs. Dimmis A. Baldwin was 87 years of age. She was a typical New Englander, born in the Berkshire hills of Massachusetts, and imbued with the lofty spirit and high ideals of her ancestry. She was a great reader, kept abreast of the times and was always ready to investigate all truth. She was broad in her sympathy and an ardent Unitarian. She was the oldest member of the Women's Alliance of All Souls' church. She was keenly alive to all its interests and Grandma Baldwin, as she was affectionately known by her fellow workers, was greatly beloved by all.

For more than twenty years some striking verses, entitled "Each in his own Tongue," have been known by many thoughtful readers, and their popularity is today greater than ever. The verses allude to the story of the earth—"some call it evolution, and others call it God," to the beauty of autumn and the yearnings of the heart; and the closing one runs:—

A picket frozen on duty,—

A mother starved for her brood,—

Socrates drinking the hemlock,

And Jesus on the rood;

And millions who, humble and nameless,

The straight, hard pathway plod,—

Some call it Consecration,

And others call it God.

What is not so well known is that the writer, Professor William Herbert Carruth, who is connected with the Stanford University, California, is a good zealous Unitarian who takes a prominent part in church and association work in his country.—*The Inquirer* (London).

The Men's Club of the Unitarian church of Los Angeles enjoyed an old-fashioned picnic in Santa Maria Canyon on August 3rd, having a double-barreled luncheon served at noon and at 5:30. The club provided coffee and sugar, but cups and spoons were left to individual initiative.

Rev. Edward B. Payne, the first minister of the Unitarian Church of Berkeley, is now residing in that classic city. Though crowned with hair as white as any snow he is hale and hearty and always welcome in the pulpit and at conferences. He lately was the guest of Mrs. Jack London at the Sonoma ranch where Mrs. London is engrossed in her forthcoming book, a biography of her late husband, which is promised to the publishers by next spring.

Mr. Dutton in his war service campaign spoke with no uncertain words. The *Santa Barbara Express* in its report of his last address in that city says:

In his farewell address last evening at Recreation Center, Rev. C. S. S. Dutton of the Unitarian church of San Francisco, successor of the late Rev. Starr King, and one of the most prominent clergymen on the coast, swept his audience into tumultuous applause in his fervent denunciation of the disintegrating forces of a community which seeks to undermine the constructive work of government propaganda and destroy the spirit of unity for which the nation is striving.

"When I read tonight an editorial in your evening paper," cried the speaker, "discussing the yes and no of German atrocities, I was filled with a disgust too deep for utterance. In these times, when the valuable columns of newspapers should be devoted to backing up our president, and Pershing, and giving publicity to the government appeals so vital to the conduct of war, any editor who would fill his space with such discussion is worse than a pro-German—he is a traitor to his country."

The last words of the speaker were drowned in the storm of applause which

echoed and reechoed through the two crowded room, and left no doubt in the minds of the campaign workers that Santa Barbara was united in true community spirit against the insidious propaganda of anti-Americanism.

The Alliance of Unitarian and Other Liberal Christian Women asks for a fund of \$1500 to be used by the Unitarian ministers who have accepted chaplaincies in the army and navy.

The money will be distributed by the War Work Council of the American Unitarian Association, which heartily endorses this appeal.

The Government does not supply the chaplains with certain equipment which they constantly need, among other things a supply of books and pamphlets, games, Victrolas, motor-cycles, and a little extra money for meeting exceptional cases of distress.

If any individual or Alliance branch would like to contribute, the money may be sent to Mrs. Lucia Clapp Noyes, Treasurer, 25 Beacon Street, Boston, Mass.

Notice is given that Ernest John Bowden, sometime of the Methodist fellowship, and a graduate of the Pacific Unitarian School for the Ministry, has applied for fellowship in the Unitarian ministry. Earl M. Wilbur, Charles A. Murdock, H. E. B. Speight, Committee for the Pacific States.

In Flanders Fields

[Written during the second battle of Ypres, April, 1915. The author, Dr. John McCrae of Montreal, Canada, was killed on duty in Flanders, Jan. 28, 1918.]

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you from falling hands, we throw
The torch. Be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

Correspondence

Massachusetts Letter

EDITOR PACIFIC UNITARIAN:

It is good to know that there are still Pacific Unitarians if not Pacifists. Not that I have any quarrel with Pacifists of the most militant kind! I sometimes call myself a Pacifist with the emphasis on the fist. I believe so thoroughly in peace that I want it of the best possible kind, peace that spells prosperity and progress for all nations and peoples and such a peace is worth fighting for is it not? And worth dying for, too, if it comes to that. Aye and if madmen should with diabolical gun and poison gas try their utmost to destroy the peace of Democracy on the earth why then they must be met with the only arguments they will heed and respect. Is it not more important for humanity's progressive welfare that peace which is the fruit of justice and wise mercy and humility should remain on the earth and be dominant even at the supreme cost of bloodshed and slaughter? When men lost to the sense of justice and mercy and humility set up the false gods of lust and might against mercy and right and with devastating gun and bomb seek to make brutal might the rule of the earth then for all peace-loving men with good red blood in their veins there is nothing to do but fight with every unit of physical power and moral strength they can command. If ever there was a holy war this is one. Even the Central Powers proclaim the righteousness of their cause and declare that they fight to liberate the nations and make dominant a higher kultur, a more thoroughly organized and efficient mode of life in the world. But the fallacy of the claim from any moral point of view is that the other nations have no independent voice in the matter. It is justice and righteousness "made in Germany." It is not what Belgium, or France, or England, or Serbia, or the United States of America or any of the American Republics, or in fact, what any independent country recognizes as justice and righteousness between na-

tions and peoples. That righteousness or justice in their widest possible relations may prevail on the earth so as to include with their consent all nations and peoples, this world-war is now waged. And it must be fought to a finish for the sake of a peace that is likely to last and is worthy to endure. We, or our posterity, may build a monument to the kaiser yet. Nothing since Christ was crucified on Calvary has done more to make the nations one in fraternity of feeling and sacrifice for world-wide ideals of moral quality justice and righteousness in all human relations than this unparalleled war. When it is over it will be a different world and a better.

It is up to every one of us to do some valiant, helpful part regardless of the personal loss to make the great cost yield its more exceeding value. Most of us are such fools and stupids that we learn our best lessons from those experiences that cost us most. And nations are not unlike individuals in this respect, unless even more slow to learn, waiting to be scourged towards the larger Righteousness and Peace.

As Henry D. Thoreau congratulated himself that he was born just when he was and in the very nick of time all the more reason have we to be glad that we are here to see and to take part, however humble, in this most momentous movement of human history. Let not academic discussion as to a possible better way of solving the problem dissipate our energy or impair our enthusiasm for the triumph of the Right as God gives us to see the Right. It is a condition not a theory that confronts us. Would that all of us stay-at-homes were equal in moral sanity and spiritual vision to that bunch of five-hundred soldier boys in France who in response to a questionnaire as to what they abhorred as their four worst sins declared that they were cowardice, selfishness, stinginess and bigheadedness. The corresponding positive qualities of these sins may be set down as courage, kindness, generosity and modesty. If these virile virtues are the essentials for a victorious fighting morale at the front are they not equally suitable and

needful among us who must remain behind "To Keep the Home Fires Burning?" Some of us have sons in the service who did not wait to be told to go but went as volunteers at the first call. May we be worthy of them and emulate their virile devotion to such splendid self-forgetting idealism that like an urge from the Infinite Righteousness swept them into the conflict to dare and to do all that a man can to make the world sane and safe for democracy.

We send our men and boys across
The danger zones of seas,
Where they must bear fatigue and loss
And bid farewell to ease.

We bid them fight the brutal Hun,
With every drop of blood,
That men may live the earth upon
In Freedom's Brotherhood.

Small worth our silver and our gold,
Small worth the soul of man,
Should fail our battle lines to hold
Or win the German plan.

Then rally round the flag today,
O, rally once again,
That Liberty may have its way
With rights of kindly men.

—N. S. Hoagland.

Concord Junction, Mass., Aug. 7, 1918.

Our faith does not disagree with those who say, "God once was wonderful to patriarchs and prophets," but it would add, "God is wonderful, for in your heart and mine He has fixed a Mount of Transfiguration, in your conscience and mine a Sinai of His holy law."—William L. Sullivan.

The time is drawing near when the Christian Church will discern and declare the simple truth that religion is nothing but Friendship; friendship with God and friendship with men. God is the great Companion, whose inspiration and help is the greatest fact in human experience. To be in harmony with His purpose, to be open to His suggestions, to be in conscious fellowship with Him, is the Godward side of religion. And the Manward side is to fill every human relation with the spirit of friendship, and to be friends with everybody.—Washington Gladden.

Contributed

German Women and the War

By Felix Fluegel.

The present war should be looked upon as a struggle between autocracy and democracy, not as a battle between the women of Germany and the women of the allied nations. But, at the same time, is it not true that the mothers of Germany and her allies willingly give their sons to slaughter our boys in the trenches? And why, if this not a war between the mothers of the Central Empires and the Allies, do not the mothers of the Prussian soldier rebel against the heartless killing of their own flesh and blood? Here we come to the crux of the whole problem of militarism. We must remember that outwardly the mothers of Germany are a part of that military machinery, which has been so carefully nurtured by the Hohenzollern dynasty for its own glorification, not by choice, but by coercion. But this does not mean that these mothers are not as peace-loving as the mothers we see around us every day. Again we face a further difficulty. Were these mothers whom we have called peace-loving not brought up to revere everything that was militaristic in spirit? Yes, there was a time when the German women accepted militarism without further question. However, the fruits of this sentiment, for it is nothing more than a sentiment and not a reality, are ripening into formidable opposition.

How do we know that the attitude of the German women is undergoing this change? Certainly the reports disseminated by the German Foreign Office speak of nothing but unity and of a wonderful spirit of co-operation and self sacrifice which has swept over the Fatherland, and a determination to save the Hohenzollern dynasty at all costs. On the surface these reports seem impeccable. But the official veneer is easily removed and the surging caldron of political dissatisfaction shows itself in all its wonderful, nay inspiring, reality, for the German women are no longer quietly watching the changes which are coming over the

world without thinking about the part which they must play in the making of a new era. The mere fact that the Imperial Government has shown such uneasiness within the past six weeks is a clear indication that the writing on the wall has been deciphered by the Hohenzollern family. When the German Chancellor or the Foreign Minister tell us that the German people, and in this phrase they include millions of women, are only willing to conclude peace on terms which are entirely unacceptable to the Allies, do the women of Germany really applaud? Is it their desire to conquer? Do they seriously consider the annexation of Belgium, or the humiliation of France, of England or of the United States as part of their program of reconstruction after the war? When they are told that the war must last another year they fully realize the price which they must pay. Silently they pray for peace, not a peace that will enrich the potentates who brought on this war, but a peace that will set at rest the mothers of the entire world.

The women of Germany have entered the factories, they have taken the places of men on the fields, they have swarmed to the cities to undertake the work which was left undone when the call to arms sounded throughout the land. This certainly is an indication that the women of Germany look with favor upon the present war! So we have been told. The freedom of action which came with the declaration of war was something foreign to the women of Germany. They had been tied to the hearth more than the women of other lands. The dictum that women's activities should be limited to the home was carefully observed in millions of German families. And then came the war. Women were no longer politely told to remain at home, but were compelled to enter the world of business which had formerly scorned them. No wonder that their enthusiasm ran high! Their partial emancipation was sudden; it naturally led to some very undesirable results. During the first two, or possibly three, years of the war these women were so overwhelmed with the

new position in the economic world which they had to fill that they lost sight of all reason and blindly followed their rulers, lauding the government when told to do so, subscribing to war loans, and cheering on the smallest pretext. In the meantime conditions have changed. Four years of uninterrupted warfare has grated terribly upon their nerves. They are forced to seek a new God. The mediaeval splendor of the royal court no longer can hold their yearning for simplicity and for democracy with its unadorned truth. Lack of food, unspeakable sorrow and hardships have forced these women to think of a means of escaping these evils in the future. They scan the pages of history and find nothing but bloodshed wherever royal dynasties were the controlling influence in political affairs. The growth and decay of the Roman Empire, the strangely romantic, yet impossible Holy Roman Empire, the dream of Napoleon! These are all historical facts which are well known to the women of Germany. The analogy between the present ambitious program of their own Kaiser and that of a Napoleon was clear enough, for there are unmistakable points of similarity. And while a reasonable excuse can be found for the blunderings of Napoleon, there are no such excuses possible in this century of scientific progress upon which the German House of Hohenzollern could base an acceptable justification for its activities. The German women know this is true. They feel deep in their hearts regret and shame for the humiliation which they must undergo. They did not raise their sons so that Prussia, at her will, might call upon them to go forth and murder and commit other crimes of unspeakable gravity. It was unfortunate that under the first impulse of patriotism there were mothers who vulgarly displayed their delights at the glowing accounts sent by their sons, of the first encounter with those "verhassten" (hated) Englishmen. These same mothers have chimed with the voices of soldiers returned from the front those nefarious words: "Gott

strafe England!" They have helped to spread vociferously those lies for which the German Government has become famous. Under the mental torpor which warfare has created they have likewise swallowed, like children who absorb word for word the fairy tales of Grimm, those excuses for the bombardment of helpless cities, for the mutilation of the wounded, for the sinking of hospital ships and the destruction of hospitals, which the German government saw fit to promulgate. They have listened with mouths open to the ponderous Prussian clergyman denouncing the enemy in the most ungodly fashion. His poison filled their minds. In the meantime their own kin were fighting with the most barbarous weapons to overcome the enemy. What was more natural than for these women to listen to and to believe those words of hate which had become such a powerful weapon in the hands of the German Government! That a skillful plan of campaign to arouse the German people against their enemies had been planned and was being executed with such cunning by the Imperial Government was at first never even thought of by the rank and file of German women. "The Fatherland can do no wrong!" But they were soon to learn differently. Those victories which the clergymen, who owed their livelihood to the good will of the Kaiser, had promised the people were not in sight. Peace before winter and a three months campaign were obviously out of the question. Modern warfare, in spite of its fiendish weapons of destruction, made war still a matter of years of desperate fighting. Effective antidotes had been found to the waves of poison gas with which the German armies had expected to blast their way through every human wall with which their opponents might try to stop their assaults. The terrible bacilli, which were spread by bombs and other equally dastardly weapons did not perform their ghastly function with the precision which German military leaders had hoped for. At least three years the women of Germany listened to their government and remained silent. Lack

of nourishment, and the increase in the death rate which resulted, soon began to tell on the vitality of those who survived. To obviate the increasing difficulties of securing foodstuffs new and ingenious substitutes were discovered, which served the purpose admirably until they too became exhausted.

Military leaders used every opportunity to embellish the feats of the army. Defeats were translated into victories by the censor, and victories would be attained at stupendous expenditure of life merely to bolster up the morale of the people. But such platitudes as emanated from the Imperial Government, while effective during the first few years of war, lost their magic power as their novelty wore off and the truth began to simmer through the most picturesque and ingenious lie. And all this hoodwinking, this scandalous disregard for the intelligence of a nation was borne with absolute passivity. People might silently shake their heads, but to protest publicly meant imprisonment and in some cases even torture. The sad fate of Liebnicht and the persecution of such men as Maximilian Harden, were fresh in the minds of the people. Every expression of dissatisfaction was met by a more severe punishment. No one can deny that the fate of those men who walk the streets of Berlin in silence is equally pathetic to that of a Liebnicht, for both are bound by iron chains, the one because he must not speak, the other because he has spoken!

We ask again: "Where do the women of Germany stand today?" The only answer to this question can be: "Against militarism and the Imperial German Government,—with democracy and open diplomacy." On the surface this conclusion may seem absurd. The German Government is still able to supply the armies with munitions and every other necessary and we know that the women of Germany are occupied in the most vital industries of the country. If this is the case, as we know it is, how can any sane person assert that the German women are aware of their sad plight? It is obvious that the German women are to-

day ruled by fear. imaginary fear of the barbarous conduct of the enemy and fear of their own government. To be sure, with some the imperial halo is still overpowering, but the number of women who believe in the veracity of the German Government is rapidly decreasing. When considering a problem of such vital importance, as: the attitude of the German women towards the war,—we must bear in mind that it requires an unusually heroic person, one whose convictions will overpower every fear of the possible punishment which might be meted out for fearless expression of opinion, to rebel against the bulwark which the Hohenzollern family has succeeded in building up for the past centuries. The great majority of German women do not possess this heroism. They undoubtedly want to be free, but they are helpless, utterly unable to decide upon any definite action. It is this fact which makes the situation so hopeless at this moment.

If the German women cannot free themselves from their servitude then the only logical conclusion would be that outside assistance must be rendered. America's entrance into the war has assured the freedom of the German people. Whoever believes the blatant lies which the German Government has used as a means of holding together the morale of the people will repent when the true war aims of the United States are proclaimed on the streets of Berlin.

"My brother, two great ideals are now struggling for victory. The ancient ideal that might makes right now grapples with the ideal of Christ, that righteousness, justice and brotherly love should control and direct nations as well as individuals, and today we see the testing of the nations, for Lowell truly said:

"Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side."

—B. W. Dodson.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Frederick Wm. Faber.

Thoughts on Psychology, Salesmanship, the Churches, Democracy and Tolerance

By Christopher Ruess.

[For the PACIFIC UNITARIAN]

In the last ten months the writer has passed from the ministry of the church into the ministry of business, from the science and arts of selling religion to the science and arts of selling the newer ideals and methods of child culture and vocational discovery in the home.

With the salesman's mind, instead of the Unitarian minister's mind, he now sees differently than before the social and human significance of the Unitarian, Universalist, Quaker, Baptist, Presbyterian, Methodist, Congregationalist, Christian, New Thought, Christian Science and Roman Catholic services that he has attended in various Indiana, Connecticut, New York, Rhode Island and Massachusetts churches.

The pitiful attendance at the intellectualistic churches, the Unitarian, Universalist, New Thought, Quaker and even the orthodox Congregationalist churches of self-authority is indeed pathetic; the exceptions simply prove the rule. There is a large attendance at the emotional churches, of book-authority, such as the Christian, Baptist, Presbyterian, Methodist. But the largest and best attendance, beyond comparison, has been at the Christian Science and the Catholic churches, not churches of self-authority, nor of book-authority, but of impersonal institutional-authority, churches where the individual is as nothing, where the Church is all, and its message does not pretend to be contemporary but of all ages.

One certainly wearies of the great theme of the war as handled by little men of little experience in little churches. The audacity, the impertinence, the impudence of much preaching is flagrant. The preacher often recalls, no doubt, in later years, feeling his own inequality to the absurd, impossible task of preparing a new, worth-while sermon forty or fifty times in a year (Shakespeare wrote only about thirty-

eight plays!)—the preacher often recalls his earliest shrinking in our churches of congregational polity at a mere divinity student preaching to "real" men and women who have married, and buried and sacrificed and struggled and failed, and have lived in their own persons the original material of which poems, novels, tragedies and epics have been made. Well, in the Christian Science and the Roman Catholic churches the impertinence of the pulpit has practically vanished. It is God, the Soul, Religion, and not Rev. John Peter Smith who is speaking,—a universal language.

In salesmanship in the writer's present ministry of the business of home education, every house is in our parish, black and white, pauper and millionaire, native and foreign, church and unchurched, provided the home is a home of marrying "humans" with "real" children. Contrasted with any church but the Catholic, or even with the Catholic, this is a most democratic parish in which to preach through a staff of associates, the gospel of being true fathers and true mothers and not mere parents,—an immensely important theme in war-time, when Juvenile Courts are doing so much bigger a business than ever. Now, if ever, is the time when to hold the fort of home is as important as take the trench in France. These boys and girls of today will be the essential men and women of tomorrow and they must be discovered for their best service to self, home, country and God.

At the Catholic Cathedral this morning where lights and bells and genuflexions spoke as to the ancient illiterate, the language of eyes, ears and knees, I saw the superior salesmanship of the Catholic Church. It comes as a benefactor, for instance, not as a beggar. It commands, not beseeches; it gives, more than receives. Duty, not whim, is its watchword. Assuming its theology and my theology to be literally or figuratively true, all the rest follows. It is a life habit indulged, a spectacle to behold, a retreat made from the world,—all in one short hour. I bow to its science and art of dealing

with human beings, to its antiquity, to the serious way in which it takes itself, to the music and color and poetry and symbolism and authority it brings into unmusical, drab, unimaginative, otherwise undisciplined human lives. At its call, I must answer, "Here!" though I dislike to attend oftener than once in six months, for its "authority" and "mythology" go quite against my grain.

But the distinctly American Church of them all is the Christian Science Church, built all the way up on modern psychology and American "bluff." All the world is trying to win a war now on this very same Christian Science psychology and American "bluff." We are all "New Thinkers" now, and if you don't believe that "thoughts are things" and make things and that words can build or destroy, then watch out, or you may be under arrest for dangerous utterances. Perhaps in no other church do the people in general so "practice the presence of God," the habit of meditation and prayer, or know the power of silence, as do the Christian Scientist. Whoever will for six months, like a good Christian Scientist, devote the freshest ten minutes of the morning to reading the short Bible passages in the Christian Science Quarterly, silently and meditatively to himself at the opening of the day, and at night Mrs. Eddy's "correlative passages," and also in silence repeat and affirm twice a day the Christian Science "Statement of Being" in her language and the Bible words, will find a peace, a serenity, a calm, a victory stealing over him that will explain why Christian Science is as strong as it is. Christian Science understands human nature and human need pretty well, thank you.

So our Unitarian churches go on, rendering their peculiar service, one choice, gentle little instrument in the confusing ecclesiastical orchestra of America. We can't be sure that church union is coming and that there will be a first violin and nothing else, or an accompanist on a democratic piano, and no one else, in the coming orchestra. We can't be sure that there shall

be a precentor church and not a choir, or a chorus of churches. But it seems sure that we shall become broad enough to recognize that there are many different ecclesiastical musical instruments. Tolerance, tolerance, tolerance,—tolerance of different "cultures," "churches," "patriotisms,"—is to come out of this world tragedy.

Events

Wm. Day Simonds for Spokane

For a long period there has been a vacuum in the Eastern Washington region. Spokane has been without a settled minister since Rev. J. H. Dietrich went to Minneapolis. Since our last issue Rev. William Day Simonds of Oakland has been called and has accepted. He will fill the pulpit which he has held for more than ten years till Sept. 15th, and on the 22d will begin his ministrations at Spokane.

This is matter of congratulation for the society at that wonderful city in the Inland Empire is strong and has a standing and influence quite remarkable and deserving of our best.

Rev. Wm. Day Simonds has been in charge of the Oakland Church for almost eleven years. He had previously very acceptably served for a considerable time our church at Seattle. His ministry at Oakland has been remarkable, not only for its duration but its quality. It has been characterized by a steady growth of the church, both in numbers and in influence. It is responsible for its community helpfulness and for its readiness to do its part in all matters for the intellectual and spiritual welfare of Oakland.

Mr. Simonds has made himself popular in the community by his friendliness and democratic simplicity and his courage in espousing any cause that he finds deserving. His people are proud of him and find it hard to give up the pleasant relationship that has so long existed. He in turn, regrets to leave but feels that the situation at Spokane is a challenge that he must meet. He is called without the usual period of candidating. After a careful consider-

ation the trustees have satisfied themselves that of all ministers in the denomination he is best fitted for the requirements of the church and most likely to succeed in leading the church forward to greater power and helpfulness.

Mr. Simonds leaves Oakland respected and admired by his people and the community and with the most cordial of good wishes.

Oakland will be supplied for a time by Rev. Clarence Reed and goes forward with confidence and determination.

Ministerial Changes

Pulpits are sensitive barometers to atmospheric pressure, and wide areas are affected by storms of war service, and other conditions.

At Oakland an important church calls for wise leadership that what has been gained may be firmly held and built upon. The real test of strength comes with the presented call for devotion.

At Berkeley a very satisfactory service is at last interrupted by the departure of Rev. H. E. B. Speight, who has gone to Kentucky under invitation to take the course in a school for chaplains. It is his earnest desire to serve in the Field, and has been from our entrance into the war. Should he pass the physical examination and be accepted he expects to resign his charge. Mrs. Speight is for the present occupying her husband's pulpit.

At Sacramento Rev. Charles Pease has accepted an unexpected and flattering offer of war service.

Rev. H. N. Pfeiffer who has served acceptably both the Long Beach and the Santa Ana churches has accepted permanent Y. M. C. A. war service and asks to be relieved of his two pulpits.

The definite filling of the vacancies at Fresno, at Salem and at Stockton cannot yet be announced, so that rather more problems than usual are to be faced by the churches and the denominational authorities anxious to be of service.

It calls for the exercise of patience and also a resolute purpose to persevere

in spite of difficulties and to accept whatever may result after the best that seems possible is done.

The war is teaching us many valuable lessons, and one of them is a willingness to expect and accept modification and curtailment of service made necessary by unusual conditions. To make sacrifices is of such value that we can be thankful that we are compelled to make them.

Rev. H. E. B. Speight a Probable Chaplain

Rev. H. E. B. Speight, pastor of the First Unitarian church of Berkeley, and chairman of the Berkeley Chapter of the American Red Cross, has been called to the Chaplain's Training School at Camp Taylor, Louisville, Ky.

He has received leave of absence from his church, and has resigned from the chairmanship of the local chapter of the Red Cross.

The course of training at Camp Taylor lasts for six weeks and is an intensive course covering a number of activities including military and international law, first aid, horsemanship, drill, the conduct of religious and social meetings.

The candidates enter as privates and if they are recommended at the close of the course they are commissioned or sent back home to await assignment.

General Pershing recently asked Congress to provide three times as many chaplains as the army regulations provided for. At Camp Taylor men from all parts of the country and representing all denominations, Catholic and Protestant, are assembled together under senior chaplains and line officers.

Without courage there cannot be truth, and without truth there can be no other virtue.—*Walter Scott*.

One who never turned his back, but marched breast forward.

Never doubted clouds would break,

Never dreamed, though right were worsted,
wrong would triumph.

Held we fall to rise, are baffled to fight better,
Sleep to wake.

—*Robert Browning*.

Rev. H. N. Pfeiffer at Camp

Rev. H. N. Pfeiffer writes of the interesting work taken up at Camp Kearny during the summer vacation of his two Southern California churches:

"My activities began last Sunday evening at 5 o'clock in the San Diego Y. M. C. A. building where a social and religious service is conducted every Sunday for boys off duty and spending their leisure of a day in the city. Mrs. Pfeiffer and I played and sang for three-quarters of an hour after which it was my privilege to give a straight-from-the-shoulder crisp talk to the men in uniforms on "Making the Most of Life." These men are peculiarly receptive and mightily responsive, so I felt well repaid for the effort.

"Yesterday, Monday, I began work at Camp Kearny, getting in touch with the various heads of departments, visiting the Y. M. C. A. huts, the base hospitals, Red Cross centers and in fact, 'learning the ropes.' My duties in the morning are of a general character, assisting in the different Y. M. C. A. buildings, selling supplies, stamps, books, etc., to those coming in, and planning for evening socials and entertainments. Four hours in the afternoon are for hospital visitation, in the sick wards, both medical and surgical, talking privately at the bedsides to the hundreds of men who lie there stricken, sad, suffering, and despondent: writing letters for them, finding out the particular books they desire from the camp library; cheering them, binding up the broken-hearted, strengthening those who are weak—all of which blessed work is made possible for me by the generosity of my good church people at Long Beach and Santa Ana. I am very grateful, and happy in the work."

Learn to say no! and it will be of more use to you than to be able to read Latin.—*Spurgcon*.

To live is not all; to die, still less. The essential is that the Spirit shine forth through life and death alike.—*Charles Wagner*.

A Significant Gathering

At the invitation of Harvard University there assembled in Cambridge on Aug. 13th representatives of fifty-three Theological Schools belonging to fifteen denominations to consider problems of theological education. Sessions covering three days were held, and they were of profound interest. There were more than one hundred delegates present and they included the leading men in all denominations.

There was a reception on Tuesday evening, August 13, in the Faculty Room of University Hall, at which President Lowell served as welcoming host and expressed his gratification at the large and representative attendance.

Wednesday morning the topics considered were:

(A) *Causes affecting the number and quality of theological students.*

(B) *The measures to be taken by the theological schools to meet the shortage of ministers which will arise after the war.*

In the afternoon the topics were: The indispensable minimum and the unattainable ideal in theological education. Tuesday was devoted to the obligation to provide adequate training for the complete minister. Friday morning practical problems as to methods and to preaching and parish work were considered. The spirit was in every way fine. It was a unique if not an historic conference. There was a singleness of purpose and complete religious unity without any thought or expectation of church union. The *Christian Register* says:

"Unity is as reasonable and practicable as union is impossible. The great confusion about these matters the Conference cleared away, though it did it by the indirect method of utterly and properly disregarding the question of harmonizing divergent opinions and focussing upon the things that *must be done*. That is what the Conference was for. All of its findings are fruitful tokens of the proposition, as dear as religion itself, that the great things of faith need special intellectual defend-

ers less than they need constructive interpreters who will see that the word is made flesh, full of grace and truth—and action—for the redemption of the world."

Definite findings and the appointment of a Continuation Committee were among the practical results.

By resolution the Conference expressed its loyalty to the Governments of the United States and of the British Empire in the prosecution of the war, and its desire "to co-operate in every possible way, especially in proclaiming the moral aims of the war and the duty of continuing the struggle until a just and lasting peace for the world shall have been made possible."

President Samuel A. Eliot in a post-impression entitled: "Unity not Created but Revealed," says:

"The Conference of Theological Schools was an impressive and prophetic gathering. Most of the schools sent their most distinguished scholars and administrators. All who cherish the hope of a growth in Christian sympathy and co-operation owe a great debt to those who initiated and carried through this significant meeting. The Conference addressed itself to the pressing questions of the hour, and dealt with the causes affecting the number and quality of students for the ministry, the measures to be taken by theological schools to meet the appalling shortage of ministers, the methods of adequate training, the broadening of the courses of study, the problem of the use of beneficiary aid, and similar vital questions. The addresses were unusually animating, and the spirit of the meeting harmonious. The community of interest and the unity of spirit were not so much created as revealed. The opportunities for social and personal intercourse were invaluable. One man told me that he had met for the first time twenty-nine scholars whose books he had read or used in the class-room. The practical suggestions made by members of the Conference must now be brought to the attention of all ministers and churches as well as to the trustees and faculties of the participat-

ing schools. The Conference was altogether a stimulating and encouraging event in the history of Christian efficiency and fellowship, and a well-selected Continuation Committee will perpetuate its influence and provide for its enlarging service to our common Christian faith and life."

Exempt

[At the time of the draft, in the War for the Union (1863), these indignant lines were addressed to a young man heard chuckling over the examining surgeon's decision that *he* was physically unfit for, and was therefore *exempt* from military service. But the lesson is also for some in America in 1918. I found them in a newspaper—during the Civil War—and have never known the author.—N. E. B.]

"Exempt—from what? A knapsack, gun,
A blanket and a uniform,
Some weary marches in the sun
And nights outdoors amid the storm.

That's all, my boys! I pray you wait
Before you laugh and say 'All right;'
Your papers have not waived your fate,
You have the battle yet to fight!

Exempt! Come; have you brains, a tongue,
Within your breast a living heart?
Then stand where you belong, among
The men who fight on Freedom's part.

You need not search to find a foe!
Behold, he meets you in the street;
He follows you wherever you go;
He casts himself beneath your feet!

Stand to your guns! Be brave and calm;
Beware the foe with whom you deal;
His mouth is full of deadly harm;
His lies are worse than cutting steel.

Exempt! There's no such thing, my boy!
You're not exempt while war endures!
Think not your pale face can destroy
Your country's right to you and yours!

Exempt! No more of that poor word—
Or fill it with a better sense!
So shall your country's voice be heard,
Still calling you to her defense."

An investment in knowledge always
pays the best interest. — *Benjamin Franklin.*

Sermon Selections

The New Horizon

On August 4th at the reopening after a month's vacation Rev. C. S. S. Dutton of the San Francisco church preached on "The New Horizon." He said, in part:

Never before in history have so large a portion of the people of the world felt themselves just on the verge of a new order. Individuals, groups, races, nations can scarcely wait the morning of the new day. Rights long demanded, rights long despaired of, rights never dreamed of—all seem to beckon just beyond the trenches.

The great guiding principles of this new order grows clearer every day. The new civilization must be based, in part, upon:

(1) The cosmopolitan spirit. The Prince of Darkness loves the provincial man. So long as people are interested exclusively or nearly so in their own locality, their own group, their own race, or their own nation, so long shall we have material at hand to keep the world in trouble. Christ refused to think in terms of his own race or even in terms of his own times. All men throughout all times governed his thinking, and when men rise to his height, they will achieve that human unity without which peace cannot be. We are apt to engage too much sentimentality over the rights of small nations. The ambitions that pocket groups of people away from ever larger contacts and from world thought and world development strengthen and lengthen the reign of the Prince of Darkness. Personal and group ambitions must yield to those arrangements which look to a finer as well as larger unity of thought and actions in the years ahead.

(2) Conscious economy of resources for social ends. We have learned in this war that whatever resources are necessary for war we can supply them. It means the giving up of many things in order to win the war. But we do have the resources, even though our national government spend as much in one year as it had in over 125 previous

years. In peace we shall be derelict henceforth if we do not find the money imperative for decent living conditions for all men. The deep-dyed crimson sin of extravagance will not be tolerated in the new civilization for which we hope. In the past we have reveled in extravagance and luxury and wallowed in poverty. The world in average times is full of dirt and poison and ugliness, of sickness and suffering and death, of poverty and disease and crime. Much of all this is unnecessary. It is blasphemy to suggest that it is in accord with the will of God. The co-ordinating of our resources for war will teach us how to co-ordinate for a healthy and beautiful peace.

(3) Pure religion. Back of all suggestions and plans for the new order there must be the all-pervading and universally ruling power of pure religion, a religion of love comprehending all humanity, bringing all hearts in subjection to the great heart of the universe, tearing the evil root of personal and groups ambition out its place in humanity's breast. Religion of this sort will grapple soon with the evil we call sectarianism and denominationalism and compel it to give place to the realities of the higher life. Brotherhood that knows no barbarian, no heathen, and no degraded will be the only ultimate foundation upon which to build an enduring structure.

When men live in the presence of God, measure by the light of eternity, sacrifice ambition and subordinate self, then men may hope to build a civilization that will stand. "Except the Lord build the house, they labor in vain that build it."

There is no reason for any man's religion to fail because doubt is being cast upon certain doctrines of Christianity. Not a single thing that is essential to our faith in God and our approach to him has been disturbed. The breaking down of these ancient barriers ought to make the way of our going to him easier. As we draw nearer, we find that religion is not the seeking of something remote, but the recognition of what is close at hand.—*B. A. Goodridge.*

Eternal Life

Rev. Oliver P. Shrout.

(Extract for a recent sermon at San Jose.)

"So sure am I that I am an immortal being, that I speak of eternal life with conviction; it is one of the things I know, and if I could not speak to you with conviction upon this, the great question of all ages, I would not speak at all, I do not tell you of a hope of eternal life, but of its certainty.

"Any church that does not find itself competent to teach the splendid vision of life eternal, is doomed to lose the respect of men. More life, higher life, eternal life, is the deep longing of the human soul, as it looks toward the future, and if somewhere on the long, tired way, I have not caught the vision of a coming day, what can I say to the burdened heart? Where shall we go for some sure word of prophecy? Go everywhere, and especially where the church of my boyhood forbade us to go. Go to science, philosophy and human reason: trust reason, and the voice of the inner self, give rein to your imagination, and wings to your faith, and somewhere you will catch a vision of the diviner life to be.

"Eternal life is not a thing of another world, to be had after we are dead, or supernaturally revealed to us. There is but one world in which the life of the eternal throbs with infinite love; the world of spirit. We are in that world now, living by laws that shall control us forever, for eternal life is a present reality. No argument can prove to you the fact of life eternal but love between man and man, a faith that knows no wavering, a trust that never fails, then life will be a perpetual resurrection.

"The world is full of messengers of God, demonstrating the superiority of the soul over the body, and to the man who has come to live by the soul rather than by the body, immortality is not a question. The soldier who fights for love of country, the mother who sacrifices for her children, or the nurse who risks her life in caring for the sick are all demonstrating the greatness of spirit, and the grandeur of the human

soul. Would you offer to prove the friendship of my dearest friend, when I live in its radiance every day? I know it, and rest upon it, as upon the power of God. Things of the spirit are not to be proved, they are to be understood, as we stand in their consecrating presence.

"So resurrection into a higher, nobler, diviner life, is taking place before our eyes today. The great Teacher did not stop to prove to men they were immortal. He appeals to them because they are immortal souls. It is still the right method. . . .

"Why not tell men the truth? Tell them they are children of immortal life, and that the way to their inheritance is by the way of growth. We are not fallen, not depraved, not cast off, but rather imperfect, unfinished, incomplete. We cannot know the joy of perfection, until we grow into it. The best gospel I know, is teaching men here and now, to place true value on life, and opening their vision to life's oneness with God.

"It is worth while to live, because living gives one the power of growth, the ability to achieve. Here he catches a vision of victory over temptation, weakness, and every condition that would drag him down; here he begins his day of ascension, the climb toward the heights that shall never end. Perhaps the most worth while thing gained is a moral fearlessness, and having cast out fear, you have gotten rid of the only devil there is, and life becomes a radiant thing. All any man needs, is just to know he is a child of light, and to become conscious of his oneness with God; he then fears no imaginary judgment in the future, after the body is laid aside.

Prayer During Battle

Lord, in this hour of tumult,
Lord, in this night of fears,
Keep open, oh, keep open
My eyes, my ears.

Not blindly, not in hatred,
Lord, let me do my part.
Keep open, oh, keep open
My mind, my heart!

—Herman Hagedorn.

High Educational Standard

Rev. Bradley Gilman

[Extract from sermon in *Palo Alto Times*.]

No democracy can long endure without a high standard of education among its people. This statement was true prior to the beginning of the war and it is doubly true now. More and more do we see that a democratic form of government rests on the intelligence of the persons who deposit the ballots. Monarchies can rest, in the main, upon sentiments, superstitions, but they rest there more and more insecurely in these days of freedom and self-assertion. Russia is groaning and groping today because each is, as a whole, ignorant, uneducated and untrained in the faculties of self-leadership. She is unfitted for democracy, as are Mexico, Egypt and India unfitted for it. I doubt if Ireland, as a whole, is fitted for it at present.

But we in this country have our own problems. We have more than four and a half millions of persons over draft age, who cannot read and write in any language. The draft brought into the army over 30,000 men of this same illiterate class. Officers at Camp Fremont say that a considerable number of new recruits need to be taught English in order to be able to understand the commands given them.

The defect in our democracy has been made very apparent to us. And we cry out in alarm that we need more education. But what kind of education? The word has a wide and often vague meaning. Its truest meaning, however, is expressed in its root. It should signify the leading forth into fuller activity the faculties of the pupil, rather than the heaping of his mind with information. Give him facts, but train him to react intelligently upon those facts.

Education should strengthen a man's faculties, we say, but which faculties? Whatever answer the individual parent may make to this question, the state makes answer that those faculties should be developed, which fit the man for a democracy, for exercising his rights at the ballot box. And I enlarge

upon this answer and affirm that he should be taught first to see facts as they lie around him. Second, he must be taught to reason from them. And third, he must acquire self-control. I might add that he should be taught also—and he can be definitely taught it—to love his country. Prussia has imparted that emotion to its children, intentionally, for forty years and Japan has long done the same thing.

These qualities named are essential for citizenship in a democracy. Attainments in art and the sciences and languages add to the richness of life, but they are luxuries. While such qualities as I have named are necessities. And while the state should favor the so-called "cultural" branches, yet self-preservation dictates that the governing people shall acquire the qualities that fit them to govern. Teach our young people to think straight. Teach them to distinguish between the gauzy sophistries of glib demagogues and the stern facts of life and human nature. Then and then only will free speech be advisable in this land.

Selected

Free Speech in War Time

Let us set down a few statements of plain fact and a few other statements of plain principle that may throw light on this difficult ethical and political problem which has caused a great deal of honest misgiving and occasioned a vast amount of dishonest and shameless hypocrisy. One cannot enlighten the hypocrisy, since this is a nocturnal quality that sees only in the dark and what is dark; but one may hope to assist the honest misgiving since this is a state of mind desirous of daylight. As looking toward daylight in this matter, these following propositions may be of some humble help:

1. *A nation at war is a nation in mortal danger.*

Unless that is understood we can say or think nothing useful respecting the status of citizenship in time of war. Fundamental as the proposition is, however, Americans are dull in discerning it. Of all great nations we have

probably the least developed historical sense, owing to the shortness and the isolation of our history. What war means, it requires an historical sense, nevertheless, to understand, and of course some measure of common-sense too. We must see quite plainly that in entering this war our country has put at hazard its credit, its name, its influence, its standing among nations, its industries, its domestic peace, its very government.

2. *Even the freest of nations, placed in this mortal danger, is bound in honor to check such activities of its inhabitants as proximately contribute to the strength of its foreign or domestic enemies.*

Self-evident!

3. *To judge a nation confronted with this danger, by the normal standards and customary liberties of a time of peace, is a mark of either a confused or a dishonest mind.*

There are not many who would refuse the title of liberty-loving democrat to Abraham Lincoln; yet during the Civil war he acted on occasion in a manner so summary, and gave to military courts and officials a power so sweeping, that we have not seen the like of it down to today, and including today. Lincoln would have been a despot had he thus acted when the country was in a normal state. But having done such things in the nation's mortal danger, and to save the nation's life, he simply discharged his most solemn obligation.

4. *Every citizen demands that in order to protect him the state make itself omnipotent. It is a strange perversity when a citizen demands that the state, in vital need of protecting itself, shall become impotent.*

If I am unjustly attacked I summon the police. The police must answer. They must risk, and, if so needed, must give their lives to save me. They may commandeer the property of other people; the courts may spend thousands of dollars of taxpayers' money; the state may spend thousands more in restraining my assailant in a place of detention; all to the end that injury to me be either checked or punished. That is

to say, the state makes itself omnipotent in order to protect me. Yet many for whose skins the state thus would and ought to make itself omnipotent cry "Czarism!" when the state in mortal danger seeks by occasional coercions to protect itself.

5. *So well has the common-sense of mankind recognized this right of self-defense in states, that no uprising for a people's liberty has ever been based on the restrictions of freedom directly occasioned by war.*

Herein you may learn the difference between the man who loves liberty in his soul and the demagogue who loves nothing but the sound of his own voice. In the one case you have a person asserting a principle that should guide the normal and constant course of government; in the other case you have a person seizing an occasion that will pass with the temporary necessity, and falsely pretending that this occasion is the normal and constant course of government.

6. *In addition to the usual mortal danger of war, the United States in this particular war has to deal with quite extraordinary dangers from within.*

It is hardly too much to say that organized government for laying this country prostrate through force of arms, through fires, and bombs, and general terror, have been checked only by the extraordinary powers which the state of war has induced the government to exercise. When, therefore, Johnny Jones or Bobby Smith feels his insurgent bosom swell with denunciation of his country and with subtle incitements to organized action against her, let him remember that, important as the thought of Johnny Jones or Bobby Smith may be, this Republic may deem its own existence and its general peace more important still. Similar Johnny Joneses and Bobby Smiths have brought Russia to the ground not only in collapse but in shame; they have confronted Italy with a menace at least as grave as that of Mackensen's armies; they have wrecked French ministries, and left unpleasant odors in South America. It is time for

a little of the "social consciousness"—the thing first on the demagogue's lip and last in the demagogue's heart. And "social consciousness" means thinking of the commonwealth.

7. *A free nation even in the mortal danger of war should resist only such utterances as either strengthen the enemy abroad or foster sedition at home; and not such utterances as honorably criticize our political administration or our military management.*

This means that criticism of what appears as incompetent—and this criticism forms always the larger part of public opinion respecting the government—should remain as free in war as in peace.

8. *Public censorship should not be vested in one man, but in a board or commission.*

9. *Police authority should be as vigorous in repressing mob censorship as the state is in enforcing legitimate censorship.*

10. *In a state with a tradition of freedom there is no danger that the unusual coercion of war shall be perpetuated in peace.*

We have not stepped out of autocracy yesterday. We are not infants in liberty. We need not have bad dreams of enslavement. This nation directly inherits the richest and longest tradition of liberty in the world, a tradition dating from Magna Charta. That massive tradition is absolutely untouched by any temporary statute of war-time necessity. To no minds could any doubt of this occur except such minds as are unused to liberty or such as fancy that liberty destroys all social allegiances and all moral obligations. Liberty will never die unless we are overwhelmed by those who define liberty as selfish and materialist opportunity, and have lost the power to see that its spiritual content is discipline, service and loyalty.

—William L. Sullivan.

Grad: "This university certainly takes an interest in a fellow, doesn't it?" Tad: "How's that?" Grad: "Well, I read that they will be very glad to hear of the death of any of their alumni."—Siren.

Books

THE SOUL OF AMERICA IN TIME OF WAR. The Beacon Press, Boston. \$1.25 (postage 10c.).

"The Soul of America in Time of War" is a compilation of patriotic addresses by fifteen ministers of the Unitarian fellowship, all of whom are men of keen insight and resolute faith. Each of these sermons is, therefore, pervaded with the same high purpose—to instill into the minds and hearts of the people that spirit of self-sacrifice and devotion which enable them to unfalteringly serve the cause to which this nation is pledged. These preachers recognize the immediate duties and needs of the hour, and in language which is forceful because of its simplicity and sincerity, they have interpreted the events of these critical days in the light of the future. Through their helpful guidance and sustaining optimism we are led to see how the tremendous sacrifices of the present may help to bring in the reign of righteousness and speed the coming of the Kingdom of God.

Better than commentary and extract, and all that ought to be required is a simple list of topics and writers. The denomination may feel proud to submit a list of fifteen men of such capacity. They are all free men and of varied views so there is no possibility of monotony. It is a happy thought to publish in one volume the inmost thoughts of our representative men on topics that all relate to the developing soul of the Nation.

Here is the roll of honor and the topics treated:

- Francis G. Peabody,
The Things That Cannot Be Shaken.
- Howard N. Brown,
A Definite Aim and an Undaunted Will.
- Samuel A. Eliot,
The Spirit That Makes Men Free.
- John D. Reid,
The Defence of Our Heritage.
- Samuel M. Crothers,
The Immediate Duty.
- William L. Sullivan,
The Law of Sacrifice for Men and Nations.
- Paul Revere Frothingham,
Angels in the Wilderness.
- Robert P. Doremus,
The Willing Sacrifice
- John Haynes Holmes,
Are We Worth Dying For?
- George R. Dodson,
Interpreting the Times.
- Augustus M. Lord,
Religion in Action.
- William G. Eliot,
The Creative Purpose of the Lord of Life.
- Richard W. Boynton,
The Uses of Faith in War Time.
- Augustus P. Reccord,
The Bow in the Cloud.
- John C. Perkins,
Peace on the Earth.

THE PARABLE OF THE PRODIGAL SON.
An Elegant Version.

The bible has been translated into more languages than any other book ever written, and a large number of different versions into English has been made. Each of these tries to improve in some respect upon any previous version. Within the past generation at least three attempts have been made to translate the New Testament into the English of our own time: But in some respects the most singular of modern English versions is "A Liberal Translation of the New Testament, being an attempt to translate the sacred writings with the same freedom, spirit and elegance with which other translations from the Greek classics have lately been executed. By E. Harwood. 2 vols., London, 1768." Harwood was a clergyman at Bristol of one of those Presbyterian churches which in the next generation were to become Unitarian, and to furnish the backbone of English Unitarianism in its organized form; and Harwood himself was far from being orthodox.

If recent versions have tried to render the New Testament into the language of the common man and of the street, Harwood's "Liberal Translation" attempted to render it into the flowery language of highly cultivated gentlemen and of the drawing room. Whether it made gentle folk more serious readers or more earnest followers of the New Testament history does not tell. The Pacific Unitarian School has lately acquired a copy of this now rare work, and readers of the Pacific Unitarian may find diversion—perchance amusement—in its version of the parable of the prodigal son.

"A gentleman of splendid family and opulent fortune had two sons. One day the younger approached his father, and begged him in the most importunate and soothing terms to make a partition of his effects betwixt himself and his elder brother. The indulgent father, overcome by his blandishments, immediately divided all his fortunes betwixt them. A few days later, the younger brother converted all the estates that had thus been assigned to him into ready money, left his native soil, and settled in a foreign country where, by a course of debauchery, profligacy, and every expensive and fashionable amusement and dissipation, in a very short time, he squandered it all away.

As soon as he had dissipated his fortune, and was now reduced to extreme indigence, a terrible famine visited the country in which he resided, and raged with such dire and universal devastation, that he was in want even of the common necessities of life. Finding himself now destitute of bread, and having nothing to eat to satisfy a raging appetite, he went to an opulent citizen, and begged him in the most suppliant terms that he would employ him at any menial drudgery. The gentleman hired him, and sent him into his fields to feed swine. Here he was so dreadfully tormented with hunger, that he envied even the swine the husks which he saw them greedily devour, and would willingly have allayed with these the dire sensations he felt—but none of his fellow servants would permit him.

But reflection, which his vices had kept so long in a profound sleep, now awoke. He now began to review the past scenes of his life, and all the plenty and happiness in which he had once lived now rushed into his mind. What a vast number of servants, said he, hath my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger! I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me. I will kneel before him, and accost him in these penitent and pathetic terms: Best of parents! I acknowledge myself an ungrateful creature to heaven and to you! I have rendered myself, by a long course of many shameful vices, unworthy of the name of your child! Condescend to hire me into your family in the capacity of the meanest slave.

Having formed this resolution, he traveled towards home, without clothes, without shoes, with all the haste that a body pining with hunger and exhausted by fatigue could make. When he was now come within sight of home, his father saw him at a distance, knew him, and was subdued at once with paternal tenderness and pity. He rushed to meet him with swift and impatient steps, folded him in his arms, imprinted a thousand ardent kisses on his lips, the tears straying down his venerable cheeks, and the big passions, that struggled in his breast, choking his utterance. After some time the son said, Best and kindest of parents! I have been guilty of the blackest ingratitude both to God and to you! I am unworthy ever to be called your child. His father, without making any reply to these words, called his servants, saying, Bring hither immediately a complete suit of the best apparel I have in the house, and do you fetch the fat calf from the stall, and kill it; for we will devote this day to festivity and joy. For this is my son. He, whose death I have so long and bitterly deplored, is yet alive! Him, who I believed had miserably perished, I have now recovered! A most splendid entertainment was accordingly prepared, and every heart was dilated with transport on this happy occasion.

Twaddle like this should make us profoundly grateful for the noble English of the days of King James.

From the Churches

OAKLAND.—After four weeks' vacation services were resumed on August 4th, when our minister, the Rev. Wm. Day Simonds, gave us an excellent sermon, "Civilization on the Open Road to a Better Future." Unfortunately many of our members are still away, but there was a fair congregation to welcome the minister after his visit to the principal cities of the Northwest. On August 11th he preached on the "Doctrine of the Divine Abundance," and on the 18th gave us a truly wonderful and illuminating address, "Man's Prophetic Triumphs in the Invisible Realm." On August 25th "Faith that Keeps the Soul Young, and the Heart Unafraid," was the title of his subject.

This month we feel like hanging a wreath on the front door, and clothing ourselves in sackcloth, for our beloved minister is leaving us, and will preach his farewell sermon on September 15th. His resignation came as a shock to the congregation, who were totally unprepared for it. Our loss is Spokane's gain, and the heartfelt good wishes of the congregation are extended to Mr. and Mrs. Simonds and family, whose loss we feel to be irreparable.

The *Oakland Tribune* of August 20th says in part:

"Rev. William Day Simonds, pastor of the First Unitarian Church, one of the best known divines of the bay district, has accepted a call to the First Unitarian Church of Spokane, Wash., which has the largest liberal congregation in the West. He will preach his farewell sermon Sunday, September 15th, and will leave for Spokane with his family several days later. When Dr. Simonds took charge of the Oakland First Unitarian Church eleven years ago, he found it in a badly run down condition. Through his efforts it is now recognized as one of the leading religious forces in the city."

SAN DIEGO.—The church is closed for the summer vacation but Mr. Bard has not yet taken a rest as he is helping to

organize the Home Service Section of the Civilian Relief of the Red Cross and also organizing the foreign population for the coming Fourth Liberty Loan Drive. During the year he has been twice to Washington on business for the city and the government. He is on the local committee for Army and Navy activities and a member of the California Military Welfare Committee. The war and the many war camps have presented many problems and the church workers, men and women, have done their full share. Work for the Red Cross does not stop during vacation. There is also a Junior Red Cross Society in the church.

SAN JOSE.—Plans for fall activities occupied the attention of the Unitarian Alliance at their meeting held in the parlors of the Unitarian church on August 15th. Mrs. O. P. Shrout presiding.

Among the events planned are a dinner at the church September 20; participation in the Red Cross Rose fete, September 28, and a novel bazaar to take place in October.

The Alliance will have charge of the jelly and canned fruit booth at the Red Cross fete and arrangements were made to present their display in a most attractive manner.

The bazaar in October promises to be a most novel one. Nothing will be sold that is valued for less than one dollar. An entrance fee of one dollar will be charged, but every one attending will choose an article which will be worth the dollar or more.

Many amusing social features are being planned to further add to the jolly time that is in store for those who attend the bazaar.

SAN FRANCISCO.—Services were resumed after one month of vacation, on the first Sunday in August. Mr. Dutton came back full of vigor and earnestness. He is convinced that three weeks vacation for a worker in California is equal to the three months seemingly required by a minister in the East. He enjoyed a brief sojourn in the Sierras but resumed

his routine of work with zest and satisfaction.

His first sermon was a broad survey of the new horizon which the end of the war promises to reveal. On the following Sunday he spoke of "The Strife of God which Passeth Understanding."

For the religious man peace is not a slumber of the soul; it is not something apart from "strife." Paul put the religious paradox so all could understand it when he coupled the "peace and joy of the Spirit" with the "weapons of our warfare, which are mighty before God to the casting down of strongholds."

"There is, then, a strife of God which passeth understanding. This is a thought that should mean much to us in these days. It should lead us to the very heart of the world tragedy. For, so far as America and her allies are concerned, the great conflict is a spiritual crusade. It is a war of systems, a war of ideals, a war of the souls of the people, and when victory comes, it will not be a victory simply of armies, but it will be a great moral victory."

On the 18th he preached on the familiar text enjoining choosing first the kingdom of God and gave it a new significance.

On the 25th he spoke on the three-fold reverence—for our superiors, our equals and our inferiors.

The Sunday school and the two vigorous women societies are getting into action. The meeting of the Society for Christian Work on the 26th handled much business and then indulged very pleasantly in vacation echoes in which interesting experiences of greatly varied character were recounted.

SPOKANE.—Our Woman's Alliance can certainly report a year of activity and helpfulness. Our treasurer reports the receipts of \$936 during the year, \$650 of which resulted from Festivals and Sales. We have subscribed liberally to the expenses of the church, invested \$200 in a Liberty Bond and have in the treasury \$188.

In April our Alliance became an auxiliary of the Red Cross. Before that we had all worked individually

but thought best to work as a body and have the credit. It has been of great benefit to our Alliance as it has brought back many of our old timers who had grown indifferent, as well as new members.

We work every Monday from nine to five, having a dozen sewing machines, each taking a little lunch. Two of our members are appointed each month to make coffee, set the table and clear away. It is all very social and we have an average attendance of twenty-five.

During June and July we made 35 pneumonia jackets, 480 trench bags, 22 garments, 15 surgical coats, 33 pairs socks and 2 sweaters.

We also donated fifty dollars to local Red Cross.

We want a Church based upon the ethical and *spiritual* needs of man and not upon points of intellectual agreement; a Church that could include such men as the late Professor James and H. G. Wells; a Church that would be a spiritual democracy where the centre of holiness would be the fire in men's hearts. Such a Church would, of course, not appeal to all; tradition, usage and authority would keep them in old grooves; but it might draw in the millions that at present remain outside. It would appeal to the sense of brotherhood, break down the barriers of race and class, find converts in all climes, and its Bible would be universally understood, for it is the word written in men's hearts. Only such a Church, I think, can herald a world's peace, and such a Church would be essentially Christian.—*Edward Capleton in Inquirer (London)*.

A Scottish farmer, being elected a school-manager, visited the village school and tested the intelligence of the class by metaphysical questions. His first inquiry was, "Now, boys, can any one of you tell me what neathing is?" After a moment's silence a small boy in the back seat arose and replied, "It's what ye gi'ed me t'other day for holdin' yer horse!"—*London Tid-Bits*.

Sparks

New Vicar (addressing large audience)—"Oh, my dear people, would that I had a window in my bosom so that you could see the emotions of my heart!"

Voice—"Wouldn't a pane in the stomach do as well, guv'nor?"—*Liverpool Post*.

"Why are you leaving us Bridget? Something private?"

"No, mum.—sergeant."

Officer (while examining applicant for Fort Snelling)—"Got any scars upon you?"

"No, but I got some cigarettes over there in my coat."—*Agawam*.

A recent publication by Houghton, Mifflin Co., a journal of a contemporary and friend of James Russell Lowell, contains an interesting reminiscence. The writer called on the poet, and after being sworn to secrecy was shown his self selected epitaph:

Here lies that part of J. R. L.
Which hampered him from doing well.

"Where's your little brother?"

"He hurt himself."

"How?"

"We were seeing who could lean out of the window the farthest and he won."

"That marrying parson has one agricultural habit."

"What is that?"

"I notice he is often engaged in removing widows' weeds."

"I don't like the way our presiding officer puts a vote." What's the matter, wife?" "I want to vote nay, but I don't like to be called contrary-minded."—*Louisville Courier Journal*.

Wife: "Hello! Dr. Bunyan? Yes? Come right away. Mr. Little has another one of his spells." Doctor (half-hour later): "Why didn't you send for me sooner? You should not have waited till your husband was unconscious." Wife: "Well, as long as he had his senses he wouldn't let me send for you."—*New York Evening World*.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

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Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Spirituality

A spark divine, ennobling dull dust,
Upon the boundary of Time is thrust.
And feeling what it calls the Right
Seeing what it thinks the Light,
Whate'er betides, follow it must,
Nor recks the cost.

As jagged lightning darts athwart the sky,
Sears the fair face of earth
And then is lost in space,
One man sweeps into ken,
From whence or whither none may know;
Erratic, errant, swirt or slow,
As brief departs again,
Leaving behind him one long trail of woe.

Another, ardent, high-souled, grim,
Parries the brutal blow—
And makes his cause divine.
The martyr-crowns of thorn,
By him as laurels worn,
Bestrew the highway for his children's feet.
Bleeding and bruised, they too
Must travel on, the Light to greet.
The scars of virtue also must be borne.
With faith sublime, tho' drenched with blood,
Man follows still the thing man counts his Good.
Still Onward, Upward, strives;
Nor questions tho' he ne'er arrives—
Oft lose some ground his valiant fathers stood.
So reaches he new heights. And these
Proportioned to the direful chasms crossed
And blood-stained steeps he achieves.

—Geo. Whiteley Taylor.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

To leave the open way that gives full play for individual conscience and the freedom of choice which we may justly claim, and also to be true to our responsibility for the preservation of human interests which we regard most highly, is never easy, but in times like these is so difficult as to challenge our best powers. Regarding so highly the right to be free when we are to exercise it we cannot, except for clear cause, deny it to others. And if we judge as we would be judged we cannot readily condemn those who differ from us.

It is needful that we guard against intolerance when we are strong in our convictions. When we have no doubts we are not apt to realize the possibility of them in the minds of others. And yet people of apparently equal intelligence and certainly of equal purpose to choose the right often differ diametrically. To one who thrills with emotion at the way the people of America have met the moral issues presented by the greatest of wars, it is almost impossible to find any sympathy with the few who are not responsive.

But there are, unquestionably, those who are honestly out of sympathy with the spirit that animates the majority of the American people, and which seems to most of us such a revelation of nobility. To what extent should we be patient and how far should our sympathy extend?

Intolerance should rest on a secure basis. We may not condemn where we may justly be condemned. Sometimes

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it is not enough to judge as we would be judged. It is quite conceivable that some of us, sometimes, would be judged much more leniently than we deserve to be judged, and no one can justly ask leniency where its result would be detrimental to the general good.

One clear line of division seems to run between passive feeling and action. One may not wholly control belief and opinions. To a great extent we believe what we can or must. Will does not control. We find it difficult to understand how estimable people with quick consciences and general good sense can see things as they do, or fail to be touched with events or with revelations of idealism that stir us deeply. Lack of perspective is hard to account for, but its results are momentous. Gnat-straining and camel-swallowing still go on, and we must not be too hard on strabismus. To a reasonable extent allowance may be made for how things may be seen.

But when it comes to doing things, to action directed by will, results rigidly control. We cannot permit freedom when it threatens all we hold most dear. The burglar may not burgle and the coster is not free to trample on his mother. Public welfare limits individual freedom. And yet there are well-meaning people of very decided ideas who feel aggrieved if they are restrained from doing all in their power to thwart the government in its determination to uphold a lofty purpose to protect the life and welfare of civilization.

There are those who do not realize the difference between free speech when a great question was at issue and freedom to cavil at the prosecution of the war, deliberately declared by the Amer-

ican people. No one has a right in any way to hinder the great purpose for which we are freely giving our all, and practice disloyalty. To belittle the issue and call in question high motives is the modern offense against the holy ghost—the unforgivable sin of the apostolic age.

Perhaps the lowest depth of depravity is the attempt to use the high office of a religious leader as a shield for the slacker. Preaching should stand on the same basis as other occupations. If a minister renders greater service through the discharge of his official duties than he would through fighting or working he should be exempt, otherwise he should not. To rely upon technical grounds no reverend not in actual service can reasonably claim exemption, nor escape losing the respect of his fellows.

It is often of advantage to see ourselves as others see us. A discerning Englishman attended the Harvard Summer School and in a late issue of *The Inquirer*, our London contemporary, he thus summarizes the lectures that touched upon the war:

“The people entered on the war for an ideal, on a clear-cut alternative of ideas. Knowing precisely what they are fighting for, they will never cease from fight until they have got it. Their gradual and largely unwilling arrival at their present point of view, which reverses all their former policy, their slow because incredulous awaking to the moral issues involved, making neutrality either a crime or a stupidity, the welding into one of the many-languaged, many-natured nation on an ideal issue, is a moral triumph unparalleled in the world’s history, and is matched in the physical sphere by

the stupendous measures taken to further it. The systematized subordination, done voluntarily and nationally, of all the parts to the whole, of all purposes to one purpose, presents a spectacle awe-inspiring to their Allies and awful to their enemies."

In the procession of the days it is only occasionally that one realizes that any one day stands out as especially significant, but on the 12th day of September there was a general consciousness that it represented achievement,—that it had a deep meaning and would be looked back upon with pride by the American people. That in one day thirteen million citizens liable to service would in response to call enroll themselves as ready to give up their occupation, if called upon and found fit, that they might add to their country's man-power in the enforcement of its will, was a most sublime spectacle. Of all enrollments recorded in history it is easily first in magnitude and meaning. It is something accomplished that no one would have dared to predict even a year ago. One more indication of the incredible swiftness of actual progress in human development. On another page we copy a striking utterance of our seer and prophet, William C. Gannett, in which he relates events and the unparalleled influence of President Wilson to "the voice of God," and says "The Word going through the world today,—is God." What strength we gain when we feel that we are working with Him. Surely the world is safe.

The publication of the letters of Mark Twain reveals many sidelights on the character of an interesting personality, and incidentally of the regard

in which representatives of our Unitarian fellowship were held a half a century ago.

On December 4, 1866, in a letter to Mrs. Jane Clemens and family in St. Louis he wrote:

"I am thick as thieves with the Rev. Stebbins. He is a regular brick. Whenever anybody offers me a letter to a preacher, now, I snaffle it on the spot. I shall make Rev. Dr. Bellows trot out the fast nags of the cloth for me when I get to New York. Bellows is an able, unright and eloquent man—a man of imperial intellect and matchless power. He is Christian in the truest sense of the term and is unquestionably a brick."

This is a considerable concession from one who had little sympathy with piety. It seems to show a paucity of imagination in the matter of simile. Why these two men, very different in many respects, should both be classed "bricks" is not apparent, and yet the term has great significance. There is something honest about a brick. Above all else it is square, and reliable. It fits into a structure and stays put. It has a fine co-operative spirit, and is social in that its value is not in its individuality but in its readiness to lose itself in the whole of which it is a part. It is conventional in form, which adds enormously to its usefulness. It never claims to be anything but a brick, its only concern is to be a good brick, true, and not too hard for use. A brick to be dependable must have a good temper. If over-burned it is brittle and breaks. If deficient in clay it may be friable and does not stand the weather. A well constituted brick wears well and never disintegrates under pressure.

The ministerial brick requires a proper proportion of clean sand, but good clay is indispensable. For ornament a glazed brick is sometimes demanded, but polished surfaces add no strength. A rugged and irregular effect is gained through clinker brick with odd projections which deform the face, but for general use and real service the only thing is the unpretentious, four-square, well-blended, thoroughly-baked, every-day, regular brick.

On September 12, at Tower Hill, Wis., Rev. Jenkin Lloyd Jones, widely known as among the most prominent of liberal religious leaders, died from the result of an operation. Mr. Jones was in his seventy-fifth year, and for a long period has been one of Chicago's best known men. For forty years he has conducted "*Unity*," an independent religious journal of wide influence. He was the moving spirit in the World's Congress of Religions at the Chicago Exposition, and he founded and conducted the Abraham Lincoln Center, a unique combination for worship and social service. Mr. Jones was deeply religious and of great independence. He typified the best Welsh qualities, and was well loved by a large circle of friends.

C. A. M.

The Poet in War Time

I had not thought that I could ever sing
 In time of war. The beauty and the fame
 Of all things gentle, these I would proclaim;
 The rainbow, sunrise, birds on wafting wing.
 But now, in sterner tones, life's clarions ring;
 And age, and misery, and fear, and shame
 Point spectral fingers, moan their hate and
 blame,
 Nor any song remains for comforting.

Oh, sightless eyes, no more the rain-swept grass
 To see! Oh, maimed feet of shattered men,
 No more to run in joy! Oh, sullen fen
 Of poverty that reeks as by I pass!—
 Yet to despair hope's low voice answereth:
 "What greater beauty—that men fear not
 Death?"

—Richard Warner Borst.

Notes

Rev. Clarence Reed occupied the pulpit of the Oakland Church on September 22nd and 29th, and has consented to supply the Berkeley pulpit for several Sundays in October.

Rev. Wm. S. Morgan, D. D., is enjoying his sabbatical year,—not by rest and travel, but by staying comfortably at home in Berkeley, putting in about five hours a day on a book on "*The Philosophy of Religion*," which he contemplates publishing.

The aged father of Dr. Earl M. Wilbur, who was brought to the home of his son in Portland, Ore., with a hope that the removal would prove beneficial and prolong his life, lived but a brief time after his arrival. His death was a merciful relief from unendurable suffering.

Starr King Hall, of the Oakland Church, has been placed at the disposal of the Food Administration of Oakland, and meetings, once a month or oftener, will be held under the direction of Mrs. W. E. Gibson, who is in charge of the work.

The Pacific Unitarian School for the Ministry resumes its work with October and expects to retain practically all the students that were in attendance at the late session. Notwithstanding the high cost of building it is felt that the risk attendant on housing a very valuable library in an old unfit wooden building justifies at least one permanent story for temporary use.

Rev. Chas. Pease of Sacramento continues his employment in the Bethlehem Shipbuilding Works at Alameda. He has offered his services at the front in France, and may be called at any time. Rev. Richard Warner Borst, who resides in Sacramento and is in charge of a department in the great store of Weinstock & Lubin, is a member of the Board of Trustees of the Unitarian church, and quite capable of satisfactorily filling the pulpit in the absence of the regular minister.

Rev. William Day Simonds and his wife were given a reception at Oakland on September 13th in expression of heartfelt appreciation for his long and faithful services. On the 22d he occupied his new pulpit at Spokane, Wash.

The Woman's Alliance of the Unitarian church of Pomona served a southern supper at the church Thursday evening, September 19th, the proceeds from which went to the general fund of the church. Fried chicken, sweet potatoes, and gravy, and all the other good things for which the southern supper is famed, were included in the menu.

Rev. Joseph Henry Crooker, D. D., with his wife, passed through San Francisco on September 19th, stopping over for consultation and to offer his services where needed. As his plans involved a sojourn in Southern California, he consented to visiting Long Beach and on Sunday, September 22d, on exceedingly short notice, he preached to those who could be reached.

Rev. H. N. Pfeiffer, being offered opportunity for permanent service in connection with the Young Men's Christian Association at Camp Kearny, near San Diego, found it so interesting and worth while that he resigned charge of the church at Long Beach and the church at Santa Ana, both of which he had been serving, while living near Los Angeles.

Rev. J. D. O. Powers of Seattle resumed his ministrations on September 15th, preaching on "The Greatest Teacher in the World Today and His Message to Us." On September 22nd he spoke on "After the War—What? A Vision of the Immediate Future." On the last Sunday of the month he spoke on "How to Cure Your Fears and Your Doubts." Beginning September 27th, he will give a lecture every Friday evening to the Bible class, which will make a consecutive study of the Gospel, beginning with the Book of Genesis. The class will be open to any one in the city.

Affairs at Redlands do not seem to justify the reopening of the church at this time, and the ground will be allowed to remain fallow until there is better promise.

The eldest son of Rev. Wm. G. Eliot Jr., though a very young man, has been commissioned a lieutenant, and after a brief furlough at home will be stationed as military instructor at the college at Pullman, Wash.

Encouraging word comes from the members of the Santa Cruz Church, who enjoy the simple, mutually conducted service that they hold, in the absence of a minister. Some one reads a good published sermon and the various members bring whatever they find that they feel will be of interest and profit to others.

Rev. Frederick Vining Fisher, former director of community campaigns, State Council of Defense, will fill the pulpit of the Oakland church on the Sunday mornings of October. His general topic is "The War and Religion," the special topics being "The War and God—What Will the War Do to God?"; "The War and the Ten Commandments—Will the War Abolish, Revise or Revive Morals?"; "The War and Myself—What Will the War Do to Me?"; "The War and the Church—Will the War End the Church or the Church End the War?";

A "First Italian Unitarian Church" (Prima Chiesa Unitaria Italiana) has been started as the result of evening services conducted by Rev. Filoteo A. Tagliabue, for several months in King's Chapel, Boston, Mass. The congregation, which is largely composed of men, cherishes the memory of "the liberals from Socinus to Mazzini," whose influence has had a great deal to do with the impulses which brought them to America as to a land of promise. The first Italian Women's Alliance came into existence earlier in November, and has twenty-six members, all Italian. A Young People's Religious Union was organized last season.

In 1912 California rice crop brought \$75,000. In 1918 it is expected to total \$14,000,000. Cotton in 1916 produced \$750,000. This year it is likely to be \$15,000,000.

Rev. H. A. Schuder of Gallup, New Mexico, who it had been hoped would take the Fresno church, has been appointed a chaplain and is serving at Camp Meade, near Baltimore, Md.

Highbury, for many years the home of Mr. Joseph Chamberlain, has since the war been used as a hospital. It is pleasantly situated on the Worcester-shire side of Birmingham. Mr. Austen Chamberlain has not resided there since his father's death, and he has now presented it to Birmingham for the orthopaedic treatment of disabled soldiers. Highbury, the scene of many gatherings of political interest, was noteworthy on account of its orchids.

On September 1st, Rev. O. P. Shrout preached a stirring sermon on "Fundamentals of a True Democracy," in the course of which he clearly outlined his conception of what we are fighting for. He said:

"If the German people wish to be ruled by a Kaiser, that is their privilege, and every one who goes to Germany should willingly submit to the dictates of imperial authority. But the Kaiser's authority begins and ends in Germany, and this war is to teach the German people that fact. If there is anyone in America who likes that sort of government, let him go to Germany. Americans want democracy, and the right to express themselves, that is why they live in America. That is why, embodied in the constitution, is the fundamental principle, 'Governments derive their just powers from the consent of the governed.' America is today fighting to preserve that principle, and will fight to the last man, rather than surrender it. To win in this war means freedom to the whole world; to lose, means slavery, and no true American will be a slave. To be luke-warm in support of our government at this time, means to prolong the war just to that extent."

The many friends of Dr. Chas. W. Wendte and his esteemed wife are looking forward to their anticipated early return to California, for a sojourn through the coming winter.

Time does not lag in these trying days. It seems a very short time since Rev. C. S. S. Dutton came to San Francisco, but a reception given him on September 27th marked his fifth anniversary.

From Berkeley come cordial words of appreciation for the wholly satisfactory services of Mrs. Harold E. B. Speight in filling her husband's pulpit. Good congregations are perhaps the most convincing testimony.

A note from Rev. Wm. Day Simonds announces his arrival at Spokane and an auspicious beginning on Sept. 27th. He preached to a good congregation and the people gave him a very kindly welcome. They seem optimistic in their expectation for the future.

Announcement

The Associated Alliance of Northern California will meet at the Berkeley Unitarian Church, corner of Dana and Bancroft Way, October 10th.

Dr. Bradley Gilman of Palo Alto will give the address at 3 P. M. No member of the Alliance can afford to miss hearing Dr. Gilman. The business session will be held at 2 o'clock. During the business hours there will be a short conference on "How We Can Improve Our Alliances and Churches of the Pacific Coast." It is expected that each Alliance will send one or more to take part in this discussion.

The Board will meet at 11 A. M. Box luncheon at 12:30.

Mrs. O. P. Shrout, Pres.

The burden of the world that presses on me!
The heart throb, muffled, not quite free!

And yet the burden must be borne.
Am I not worthy of its pressure to my share?

The muffled heart beat is a heart beat still,
Courage and strength are there.

—Cora M. Andrews.

Communications

A Shared Letter

Chaplain's Training School,
Camp Taylor, Kentucky.

Sept. 22, 1918.

My Dear Mr. Murdock:

I am glad to tell you that Friday the 20th was a great day for me. In the first place I became an American citizen! I took steps to complete my naturalization as soon as I came here but there were delays for which I was not responsible. The same day my name went to Washington from the Chaplains' Examining Board on a list of candidates recommended for immediate commission. Our orders and assignments will not come till Thursday and we shall be able to leave the same evening—for a short leave at home if my first assignment is in the West. At present I am hoping for a Camp Fremont assignment and Chaplain Rice has given me the hint to apply for the 62nd Infantry in his Division. But about this I shall know nothing till Thursday and it is no use speculating.

I hope everything goes well with you. I enjoyed the last P. U. very much.

Warm regards to all friends,

Sincerely,

Harold E. B. Speight.

Self-Shepherding

Santa Cruz, Sept. 16, 1918.

Dear Mr. Murdock:—

I learn from the *Pacific Unitarian* that we are not the only church on the coast without a shepherd. So I suggest, Why should not some if not all of these churches try our plan? With us it works very satisfactorily. You know the principle is to have a good sermon read and then any one brings some choice selection. And we discuss the sermon. All are supposed to take part, and this tends to interest all. We find we all *enjoy* the services. Nearly every one comes every time, and because we do we enjoy it. If a number of churches tried the plan their details would vary and probably our plan

could be improved upon, to their benefit and ours.

If we can be of any assistance to any church by giving our experience we shall be happy to do so.

Very truly,

Wm. W. Parker.

Eastern Good Wishes

A recent letter from a subscriber in Massachusetts may be hintful and helpful in this longitude. After remitting in full to date this kindly minister, once a resident and a worker on the Pacific Slope, adds an extra dollar which he asks us to accept as a free gift to the *PACIFIC UNITARIAN* in gratitude for past blessings gleaned from its pages and in anticipation of goods things to come.

"I wish you could send the *PACIFIC UNITARIAN* to every Unitarian home on the Pacific Coast. The ministers of this Conference (North Middlesex) wish they might see the *Christian Register* in every home of some church in this conference, as we believe it would be good missionary work to promote efficiency; but owing to war conditions and the higher subscription rate of the *Register* we have not yet been able to bring it about. But with a denominational paper or magazine as excellent at the *PACIFIC UNITARIAN*, and with a constituency as loyal as are the Unitarians of the Pacific Coast even though they are widely dispersed, if everybody got behind it and pushed would it not become a working ideal—"The *PACIFIC UNITARIAN* as the denominational paper in every Unitarian home on the Pacific Coast?"

My Prayer

Great God, I ask Thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal by firm faith,
And my life practice more than my tongue saith;
That my low conduct may not show,

Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs.

—Thoreau.

Contributed**Making Army Chaplains, an Experiment**

Harold E. B. Speight.

I am not sure that I should be right in describing the United States Army Chaplains' Training School at Camp Taylor, Kentucky, as a unique experiment, but if there is any similar institution in any other country it is of recent origin. I know that until very recently chaplains were commissioned directly from civil life in Great Britain. The present session of the School, which commenced on August 23rd last, is the fifth, and by this time the course of training has been modified to meet requirements which were not at first anticipated, so that the methods at present in use may be expected to be for some time to come the standard methods.

The School was inaugurated to meet the obvious shortage of chaplains in the rapidly growing army and its opening was justified soon afterward by General Pershing's request that Congress should give the President power to augment the quota of chaplains assigned to the army. It will be remembered that General Pershing asked that in future three chaplains instead of one should be assigned to each regiment or other unit of similar size.

The disadvantages of the old method of commissioning chaplains from civil life need hardly be pointed out. All too often it meant that well-meaning but inexperienced men were transferred from a sheltered life, the limits of which were coincident with those of the parish, to a wholly different life among men of all sorts and conditions. Such a mode of selection made no effort to provide a point of contact between chaplains and the men they were supposed to minister to. It has been wisely recognized that men who are to share with their fellows the military life and minister to soldiers under the peculiar conditions of military life must become personally acquainted with those conditions at first hand. The School for Chaplains and Approved Chaplain Candidates was established to

give the authorities an opportunity to select from amongst candidates those men who may be expected to adapt themselves to military life and at the same time to give to chaplains, at the outset of their work, a practical knowledge of the ordinary soldier's life, of the regulations which determine conduct in the army, and of those principles of international law which not only justified but demanded the interposition of the United States in the world war. Incidentally, the course is designed to develop the personal qualities which make a good soldier and if a candidate demonstrates his lack of (or his inability to form) those habits which fix such qualities he is quickly informed as to the best route to his home. Some slight familiarity with French, at least sufficient to enable the officer to recognize the more commonly used French words, is imparted, and a not unimportant part of the course is the daily practice in equitation, a chaplain being designated a mounted officer. Lectures on military hygiene and first aid give a valuable insight into the precautions which are taken to safeguard the health of the soldier and to protect his food from contamination. The book work occupies the morning hours, with two evening hours for preparation. During the hours which for most candidates used to be "before breakfast" military drill and calisthenics tone up the system and foster that subordination of the individual which must precede good team work. Daily and weekly inspections of the men, their bunks, and the barrack rooms emphasize the necessary habits of cleanliness and neatness and the inspections are not unnecessary, even for clergymen!

The practical work of the chaplain is discussed in conferences and in this connection must be mentioned the only theological line that is drawn in the life and work of the School, for the Catholic priests and the Protestant pastors meet separately for a short period before the whole School assembles. During these conferences chaplains who have long experience of army work use the case method in discussing the problems which

the chaplain will meet in the arranging and conduct of services, in his hospital and guardhouse work, and in his cooperation with such agencies as the Y. M. C. A. and other civilian organizations. To many of the candidates these conferences are the most valuable part of the course. In all other parts of the work religious lines are ignored and there is the utmost effort on all sides to reach the fundamental agreements upon which after all every chaplain's work rests. What this official endorsement of practical union and this friendly, even intimate, commingling of men who differ radically in conviction will mean to the nation after the war no one can as yet say, but the effect on the life of the churches and on their relation to the everyday problems of the laymen will be profound in character and without limits to its scope.

The present School opened with nearly two hundred and eighty in attendance. Practically all of these are candidates, only a few being men who were previously commissioned. The largest group is that of the Catholics, and the rest are divided into groups in the following order: Methodists, Baptists, Presbyterians, Disciples, Episcopalians, Congregationalists, Lutherans, Unitarians, Universalists, United Evangelical, Jews. Of the smaller groups, the Unitarians are represented by three—Rev. John Day of Greenfield, Mass., Rev. Lewis Sanford, of Walpolo, N. H., and the writer, and the other groups have two each. The order in which the groups have been mentioned does not represent the permanent quotas of chaplaincies open to the different communions, for the proportions may be different in future sessions and have been different in the past. The faculty is as representative as the list of candidates.

Candidates are rated as private, first class, during the course and if commissioned become first lieutenants. The recent order, not yet enforced, which directs that the insignia of the chaplain, a silver cross, be worn on the shoulder in place of the lieutenant's bar, instead of on the collar, has given rise to much discussion, a good many

chaplains and church leaders feeling that the chaplain's status will be affected adversely. Whatever truth there may be in such speculations it remains certain that the chaplain's influence and helpfulness to officers and men will depend in the future, as it has depended in the past, not upon the position of his distinctive insignia, but upon his personality, resourcefulness, and devotion.

A very healthy sign in the life of the School is the cheerfulness of the men. Leaving out the priests, I believe most of the men are married and many have left families at home. But no occasion that offers an opportunity for a cheery song or for some ditty uncomplimentary to the Kaiser is allowed to slip by, and the wholesome fun which enlivens the few vacant moments in our busy days does not always originate with the younger men. Leadership in good fellowship does not depend upon color, for there is an admirable spirit shown by the colored men, of whom there are half a dozen in the School.

It is a satisfaction to be able to say that never since I came to the School have I seen any change of expression or heard any comment indicative of disappointment or disapproval when men have been told of my religious affiliation and that there is no prejudice is evident from that the fact that when one of the platoon leaders was recently ordered to New York to join a regiment I was appointed in his place and have charge of forty-five men who represent every denomination in the list I have already given.

The care which the authorities are exercising in the selection and preparation of chaplains cannot but have a far-reaching effect upon the morale of the army, especially in view of the probable action to place all religious work in the army under the direction of regular chaplains. It is highly important that the churches should stop at no sacrifice to release for this service their young, flexible, and energetic ministers in order that the religious institutions may be represented offi-

cially in the army by men who can grow with their task, men progressive in spirit, and men who take pleasure in the company and share readily in the interests of the young manhood which makes up the army. The War Work Council of every denomination should make the recruiting of army chaplains and their proper equipment for active service its immediate concern. The men who qualify and meet the government requirements will represent not only the individual churches in which they have served but the denomination as a whole, and the burden of providing the necessary personal equipment should not fall entirely upon the shoulders of the men who go, who will not infrequently leave families behind them, nor upon the churches which have released them, for these churches usually make a definite sacrifice in the interruption of a ministry, but upon the denomination at large.

Every man in the School is earnestly preparing for active service and every man would prefer overseas service. At the same time we all face the possibility that on temperamental or on physical grounds we may not be commissioned and we are happily too busy to ponder on the possibilities of the situation or to worry about results. If the army cannot use us we know that there is plenty to do at home, but we shall have to be told to go home before we take the first step.

Transmutation

In far-off days, a Royal Guest
Made glad a home in Palestine.
With power of Love, at His behest,
The water turns to priceless wine.
The Spirit born in Galilee
Has never lost its wondrous might,
Today, beside this Western sea,
All darkness it can change to light.

—Charles A. Murdock.

If you want to be happy,
Begin where you are,
Don't wait for some rapture,
That's future and far.
Begin to be joyous,
Begin to be glad,
And soon you'll forget
That you ever were sad.

—William Todd.

The Note of Triumph in Religious Experience

Rev. Ernest J. Bowden

Did you ever linger to ask yourself why it is that religion retains such a grip on the human consciousness? Many reasons might be given, and all equally true.

Some would say that religion represents vast wealth and vested interests, and is kept before the public by a large class of specially trained men; but this of course is only begging the question. Our enquiry is, Why are wealth and influence given to religion; and why have its priests and teachers an authority out of all proportion to their mental and moral endowments?

It might be said with more truth that religion retains its grip because it is natural to the unsophisticated mind to recognize its divine source; or that religion has always been associated with certain important social activities—the solemnization of marriage, and the burial of the dead. But there is an answer that goes deeper than any of these. Religion maintains its supreme place in life because it promises an escape from the evils of mortal existence. It promises access to hidden sources of strength which shall enable us to rise above sin, sorrow, worry, discontent, and disappointment. It promises this **TO ALL PEOPLE**;—to the laborer bowed down with heavy toil; to the mother who spends her days amid the grinding cares of home life; to the scientist who investigates the wonders of earth and sky; and to the statesman and administrator who bears on his shoulders the fate of nations. It promises its aid **AT ALL TIMES**;—in childhood, youth, and age; in sickness, catastrophe and death. And it not only *promises* these things, but religious literature at its best is an agelong witness to the truth of those promises. But for its essential veracity the misunderstandings, distortions, and perversions of its devotees must long since have relegated religion to the limbo of extinct wonders.

Religion promises access to hidden

sources of strength, and consequent triumph over life's evils: but it prescribes no particular method by which this strength must be appropriated. It is as free as the water we drink. All our supplies come from Mother Earth,—her springs, lakes, and rivers. We go to her with pipes, pails, and pitchers; or perhaps with a leafcup, or our hollowed hands; and she gives us according to our capacity. So with religion: each of us goes to God in the way his own heart dictates.

But human nature naturally falls into groups with common interests and ideals. And the instinct for grouping is nowhere more striking than in religion. Some great teacher discovers an effectual means of drawing on the resources of the Infinite, and numbers gather around him to share his secret. Hence the great religions of the world,—followers of Buddha, Mahomet, Christ. And within the great religions there is yet another set of groupings, finding room for the most delicate shades of temperament and experience. So among Christians we find the thousand sects that bear the name of Christ.

Our city of Victoria has its full quota of these groups, and during my vacation I have been visiting the churches of the various denominations so as to get a clearer grasp of the particular methods by which they help the soul to spread its wings, and mount above the cares of life.

Of course all have much in common. Each owns allegiance, more or less faithful, to the Man of Nazareth. All use the bible as their manual of devotion: all believe in prayer; but each has some distinctive feature that marks it off sharply from the others.

The Roman Catholic church has a wonderful symbolism. The altar, the images, the pictures, the candles, and the miracle of the mass, all speak a language that appeals to the eye, and to the senses. It is easy to belittle this means of approach to God, but the fact remains that such symbols speak a universal language; and a persistent use of them actually does help people of a certain cast of mind to enter into the

treasures of the Eternal. Whatever our theory may be this is a *fact*; and as Unitarians we have a great respect for facts. That we are dealing with a fact I can vouch for from my own experience. Some years ago I was passing through a period of intense sorrow,—the kind of sorrow that holds a man with a mighty grip, and makes him as a little child. I was under its shadow for several months; in fact the months were dragging out into years. It was during this period that my grief became intensified one day into something approaching a frenzy. Remember I was as much a Unitarian then as I am now; but what do you think I found myself doing? I was hurrying through the crowded streets toward a Roman Catholic church, and after a long walk I was sitting there before a statue of the Virgin. Not, of course, to worship it as an idol, but to find relief from the pressure of grief in the contemplation of a symbol of Divine Motherhood which was big enough to take me into its keeping. The caviller may say that I was in a sub-normal condition, so that my action counts for nothing. But all of us at some time or other are sub-normal, and it is just at such times that we fly to the readiest means of relief. At that particular time I found it there.

So when you see the Catholic devotee kneeling before his image or his shrine disturb him not with your vain thoughts. It may well be that the symbol is a ladder by which his soul climbs,—the means by which he appropriates the reserve of strength hidden for him in the Infinite.

The Anglican Church has a prayer-book and liturgy which are impregnated with national associations of the most intense kind. How much that prayer-book has meant for the life of England most of us never realize until we hear its solemn phrases in some distant land among strange surroundings. Many to-day regard it is a relic of popery. But as a matter of fact it is the greatest weapon outside of the bible that was ever forged against the abuses of Roman Catholicism. And for millions

the prayerbook, with its peculiar form of religious discipline, has been the lifelong means of approach to God, a source of strength, and an inspiration to self-sacrifice and duty. The thousands of Anglicans who kneel in the morning twilight to receive Holy Communion are a living reminder to us that there are still people who take religion seriously; and the fortitude and assurance which they show in times of sorrow are a witness that their faith is not in vain.

After the Roman Catholics and Anglicans I turn to a group of churches which find their approach to God through a body of doctrine. Presbyterians, Methodists, Congregationalists, and Baptists differ from one another only in the accidents of church life. Presbyterianism has a Scotch flavor: Methodism is the militant branch of the English church: Congregationalism maintains the autonomy of individual churches, and Baptists insist on baptism. But in essentials they are one: take a man blindfold into a typical church of either denomination, and unless he happens to be an expert, or some chance word reveals the secret, he will not be able to say with certainty to which sect it belongs. Each of these churches emphasizes a closely knit body of teaching which leads up to the soul's deliverance. And it is remarkable how that body of teaching persists: I find the ministers of Victoria still busy expounding it, working hard to harmonize it with modern knowledge. No one of them seems as yet to have conceived of an approach to God without it. Atonement, new-birth, justification, sanctification are still the watchwords;—packed with a new meaning, but still giving their interpretation of the Way, the Truth, and the Life. He who accepts the atonement is born again, justified, and in due course sanctified; made an heir of God, and joint-heir with Jesus Christ. A man who has this assurance can never be defeated: he can challenge calamity or death, and meet them clear-eyed and victorious.

Each of the forms of faith I have

mentioned is European in origin,—steeped in the atmosphere of European conflict and development. But in religion, as in other things, the virility of the American people has led to new experiments, and the revival of old ones. The most striking results of these are to be found in Christian Science and New Thought. Each in its own way tackles the problem of human ill. Christian Science does it through the course of discipline laid down in "Science and Health." Much of the book is professedly a key to the scriptures, but as a matter of fact it is taken on equal authority with them. Excerpts from it are read side by side with passages from the bible, and these together are announced as a sermon "uncontaminated by human hypothesis." The keynote of all is the universality of Mind, and the nothingness of matter. When you deny matter you deny its accompanying ills, and they depart, leaving you with a triumphant sense of health and general well-being. Now the remarkable thing about this system is that, spite of all probabilities to the contrary, it works;—at least with a large class of people. Chronic ailments disappear, drugs are discarded, bad habits are dethroned. One of the most striking gatherings in this, or any other city, is the weekly Christian Science testimony meeting. Its puerilities may amuse or annoy you, but there is no denying that here is a mental discipline by which untold thousands are learning to be rid of care and worry, and to live with a sense of buoyancy that overflows into happiness and usefulness.

New Thought is closely related to Christian Science. It is really a part of the same movement, but with a free organization in the place of the cast-iron system bequeathed by Mrs. Eddy to her followers. The keynote of New Thought is found in its affirmations. I have at hand a training-card, which, with modifications, is in common use amongst its adherents. Here are a few of its affirmations:

"I am the Beloved of God!"

"I am unfettered, unbound, triumphant, glorious, splendid!"

"I am unweighted by matter!"

"I am strong and mighty; I am forceful, powerful, Divine!"

"My eye is lit with fire from on high!"

"I am flawless, fearless, transcending myself and all my affairs—independent!"

"I see myself smiling, sound, sane, strong!"

These thoughts are held in the silence of the heart until they become realities there, and effectually dispel the evils which are their contraries.

This system, too, will stand the pragmatic test of experience; and, since it has left the door wide open for developments, we may expect to hear a great deal of it. The typical student of New Thought has all the assurance and quiet strength that one looks to find in those who know the hidden sources of Divine strength.

We have seen what other groups are doing: it remains to ask, What is the message of our own church? Does it not look as if the ground is pretty well covered by what others are doing? If that were so we should not be here this morning. I have called attention to the strong points in each variety of experience because it is well that we should know them; but as a matter of fact each church makes its appeal only to a relatively small group and there are great masses of people unreached by any or all of them. The limitations of Roman Catholicism are known to all thinkers: its glorious symbolism degenerates too often into a crass idolatry, or takes forms which are simply debasing. I once watched two little girls kneel in devout contemplation before a representation of purgatory where souls of men, women, and children were writhing in lurid flames. The sublime liturgy of the Anglican church is archaic, and in a large measure obsolete. It has a high emotional value for certain people, but to most it is barrenness and death. Presbyterians, Methodists, Congregationalists, and Baptists, are overweighted by tra-

dition, and are hampered by a crowd of adherents who have joined the church for purely secondary reasons. Christian Science is cramped on every side by the personality of Mrs. Eddy. If you are impressed by her—well; but if her personality and speech repels you you are apt to regard them as an added evil rather than as an amelioration of those you already endure. And New Thought, which at its best approximates closely to Unitarianism, is often vitiated by a most ponderous egotism. No man with a healthy sense of humor could sit in the silence and make such affirmations as I have read to his inmost soul. To me they would call up the vision of a God with a wink in his eye; and my silence would be anything but devotional.

So there is room, and plenty of it, for other distinct types of religious discipline. There must be yet other avenues of approach to God if some of us are to make his strength our own. Among those other types is the one which this church represents. What is its distinguishing mark? I think I may fairly say that it is a belief in the integrity of the human mind. Unitarians have ever been passionate seekers after truth. If a thing is not true it matters nothing to us that it is ancient or popular. We may be misunderstood; we may suffer from insidious forms of persecution; but the integrity of our thought we will maintain. If all history, authority, and tradition bid us believe a thing that is contrary to our common sense—we will not believe it.

Now remembering the general character of human thought,—its tendency to makeshifts and false compromises—you see ours is not an easy form of faith. It offers no crutches for limping souls. It calls for Spartan qualities of mind and heart. So Unitarianism has the weakness of its strength. The great majority find it impossible to live in our atmosphere: they seek homes where the emotional appeal is stronger, or where they can find a system of thought ready made. There is a wonderful consolation to certain minds in being told with a tone of calm assurance,—“This

is so! Believe it; act upon it; and your trouble will go!" But this is not the Unitarian way. The Catholic way says, "I must consult my priest"; the Christian Scientist says "I will call in a practitioner". The Unitarian says, "I will fight it out with myself and God"; and even if his own minister should venture to offer advice he is as likely as not to meet with a rebuff.

This is the Unitarian way: but fortunately it is subject to the mellowing influence of time and human feeling: and so it follows that our gospel, in its incipient stages harsh and repellant, has been tenderly mantled over with a wealth of poetic expression which has had no parallel since the days of Wesley; so that to those who come safely through its initiatory tests our gospel is supremely lovable, and our churches are homes of the highest type of spiritual fellowship.

In the days that are before us each of you will need the strength and quiet assurance of a religious faith. Crises arise in every life when no refuge will avail save the strength of the Eternal. When your hour of testing comes will you know the secret of ready access to the treasure house of the Spirit, and be able to make its wealth your own? That depends in a large measure on the habit of your life. If you ignore God until the day when trouble knocks at your door you must not wonder if you have to grope for him in despair and darkness. But if alone, or in company with other souls like minded, you learn daily to commune with the Eternal, the darkest hour that life can bring will find you prepared, confident, strong,—sustained by an unseen power that will lead you on to certain triumph.

"One need not strain himself to be useful; he cannot help being useful if he is cheerful and brave, if he is bright and true, if he is clean and honest."

—Ames.

My heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.—Ps. xxviii 7.

The Church of the Future and the Health of the Community

By Harvey V. Miller,

Pastor First Congregational Church, Sacramento.

Among the many adjustments the war is compelling the thinking Christian to make, that of social interpretation of the teaching of Jesus is the most vital and interesting. John D. Rockefeller, Jr.'s Church of the Future, which is being so widely discussed, has one provision upon which all agree, and that is "that the new church will minister to the whole life of man." Like the Master, the church will go about doing good and minister its services to him in all his conflicts. The church in action today on the fields of France is the Young Men's Christian Association. The church of tomorrow, whatever it shall be, will surely be more like the Y. M. C. A. than any other present religious activity. The Y. M. C. A. ministers to the man's "spirit, mind and body." It endeavors to keep up his morale by keeping him fit in his whole life. The church of the future will then be interested in the HEALTH of its people. The church of today, aside from ministering to the sick, has no program on the whole for aiding him to keep well.

That there is need of vision and deep study on this matter is slowly becoming apparent. In the *Christian Work* for September 14, Prof. Irving Fisher of Yale University, in writing on Health and War, among other things, says:

"The nation that has made the greatest progress during the last century in life prolongation and whose progress has been distributed almost evenly from infancy to old age is the country where vital statistics have been kept the longest. For 150 years Sweden has been keeping the books of life and death. Consequently, Sweden has watched what has been happening to each disease; has cast about for remedies when remedies were necessary. And they have reaped their reward; whereas, in this country, we are only now waking up to the fact that the diseases of wear

and tear are on the increase, masked by the fact that the diseases of infection are decreasing faster, so that our death rate is declining.

"The expectation of life today at middle age is less today than it used to be. In this respect, this country is almost unique. The other countries show as Sweden does, only in less degree, progress all along the line.

"Along with keeping books of health we ought to adopt health measures. We ought to establish a national department of health as one of the consequences of this war. The movement for a national department of health has received a great stimulus in England, where, after four years of experience with war, people are becoming alarmed. They are making investigations. They have examined the conditions of women in munition factories, and have found the fatigue of long hours and dangerous conditions are really impairing the womanhood of Great Britain.

"We ought to establish health insurance throughout the nation, preferably by national action if that be possible; but as it probably is not, then by state action. We are the one great industrial nation that does not have health insurance. One of the great engines for efficient democracy is health insurance."

California in her vision has foreseen the emergency stated so splendidly by Prof. Fisher, and has on her ballot in the November election a health insurance amendment, number twenty, for the approval of the people. This is the most important social matter before the people this year. It is an approved method of the highest order, having been publicly approved by such leaders as David Lloyd George, William McAdoo, Theodore Roosevelt, Jane Addams, Dr. Alex. Lambert and Hiram Johnson.

What matter of greater interest could engage the study of the Christian with the social vision than this? Here is an approved method where the church of the future can safeguard the health of the community. It is our splendid duty and privilege to vote YES on this amendment.

In Memoriam

Catharine Mapes Bunnell

At her home in Berkeley, on September 24th, Mrs. Catharine M. Bunnell, widow of James Sterling Bunnell, entered into the unseen life. She was born in New York in 1843, the daughter of Professor James J. Mapes, a pioneer in the emancipation of agriculture, especially in the matter of subsoil ploughing and scientific fertilization. It was a happy and talented family. Her sister, Mary, was a writer of the best of children's books, of much good verse, and editor of *St. Nicholas*. Another sister made her mark in sculpture. Catharine was domestic in her tastes and found happy expression of her intelligence and affection as wife and mother. Early in the seventies she came with her husband, James Sterling Bunnell, to San Francisco, where for many years he held a place of great responsibility with Wells, Fargo & Co., finally becoming both cashier and auditor, a rather unusual combination, that testified strongly to his absolute integrity and faithfulness.

Their married life was ideally happy, and they enjoyed a wide circle of devoted friends. They were blessed in their children. The eldest daughter, highly talented, became the wife of Charles Keeler. Her early death was a grief nobly borne. The only son, Dr. Sterling Bunnell, a surgeon of marked standing, left his practice and is serving in the army with rank of captain. Her younger daughter is the wife of William H. Gorrill, a highly regarded attorney, who became as a second son to her. The loss of her husband, who died in 1905, was irreparable, but she took up her life anew with steady self-control, living for her children and grandchildren with consecrated love and devotion. For many years the family home has been in Berkeley, and her interest in the Unitarian church has been deep and constant.

Mrs. Bunnell was serene and firm of faith. She was religious by nature in a trustful and hopeful way and was conscientious in the cheerful discharge of every duty. Her mind was bright and

active and she had strong social instincts. Naturally she had many friends. She had fine taste and it found expression in a beautiful home. She was the kindest of souls and cheerfulness was a beautiful habit.

For some time she had not been in robust health, but her final illness was very brief and almost painless. She was up and about to the last, ministering to those she loved.

Her home was beautiful with cheerful flowers, as her friends gathered to pay their final tribute of respect. The tender and touching service conducted by Mrs. Speight was very fitting. Dr. Wilbur spoke the last words at the grave. The day was rarely beautiful. The splendor of the sunshine followed her to the last.

Events

Rev. Joseph Henry Crooker

A late number of the *Christian Register* thus refers to the last pastorate of Dr. Crooker, now sojourning on the Pacific Coast:

Rev. Joseph H. Crooker, D. D., preached the closing sermon of his pastorate at Amherst, Mass., on Sunday, June 2. The occasion was most impressive and many tears were shed. Four children were christened, and a number of the pupils in the Sunday School were presented with Bibles. Dr. Crooker's stay of fifteen months has been productive of wonderful results in giving the church a new start and new enthusiasm. The congregation has steadily grown larger. The members are determined to keep alive this promising movement, yet they look upon the departure of Dr. and Mrs. Crooker as a loss that is irreparable. Both have so endeared themselves to the community and have so impressed it with their inspiring leadership that all the people of Amherst join in regret. Dr. and Mrs. Crooker expect to retire from the active work of the ministry and will make a home in Southern California.

The Los Angeles Church

It is a great consolation, when general conditions are not reassuring, to dwell on the satisfactory. Partly in exemplification of what has been accomplished, and partly in exhibiting the spirit that has resulted in the strength, we publish this admirable call for the resumption of service after vacation.

September 9, 1918.

Dear Friends:

Sunday, September 15th, at 11 o'clock, we will resume our Sunday morning services. I cannot convey to you how glad we shall be to see you again at that time, nor how important I feel it to be that we should permit nothing to interfere with our regular coming together for the purpose of bringing ourselves up to the spiritual heights of life, which alone can give us that faith, hope, courage and patriotism these tragic times require when our philosophy of life is undergoing such radical readjustment.

It was just twenty years ago that I accepted my first call and embarked definitely upon my career as a Unitarian minister. Is it not a fitting time to glance backward in the hope that a somewhat searching scrutiny of my past experiences may be helpful to us all in meeting the future? It is my purpose to give four sermons (perhaps more) on the subject, "Steps by Which I Arrived at My Present Religious Convictions." These will be partly biographical and partly general—an attempt to better understand the religious faith that is ours and the life experiences that contribute to it.

September 15—"What Heredity Did For Me."

September 22—"What Education and Environment Contributed."

September 29—"The Momentous Moment—Choosing a Vocation."

October 6—"Twenty Happy Years in the Unitarian Ministry."

It was also just ten years ago that I accepted a call to this pulpit, though I did not begin my actual work here until a few weeks later. A review of our

ten years' work together will engage our attention later.

We are indebted to our Young People for keeping the church doors open part of the vacation and giving us four helpful, uplifting Sunday morning conference services. I hope that hereafter such services may continue through the entire vacation period. While the ranks of our Young People are depleted by the fact that virtually all our young men are enlisted in the higher service, the various Young People's activities will, I am sure, be carried on with increased devotion and effectiveness, because all feel that in such ways we make our lives an enlistment in the common work with the absent members.

The Woman's Alliance and the Men's Club each refused to take a vacation and continued their meetings and their good works without interruption and are thus in condition to enter upon the coming year's activities with new plans and new determination to make the future more fruitful than the past.

The Sunday School will meet in the Sunday School rooms at 10 o'clock Sunday morning, September 15th. With a closer co-operation established among the various church activities we may expect this strong arm of the church to become stronger than ever before.

The Adult Bible Class, which under the able leadership of Mr. Romen became such an important part of our church work last year, will continue its study of "The Bible's Historic Background," and will meet the first Sunday morning at ten fifteen for a short review of last year's work and a prospectus for the coming year. We hope to make this work more comprehensive both intensively and extensively, and ask all to co-operate in increasing its numbers and its interest.

The Mid-Week meetings will be resumed later in the year and will be supplementary to the Sunday morning work.

We hope to organize soon a large council of those vitally interested in our church, whose work will be to co-ordinate and unify and extend the

church activities, especially along the lines of religious education.

We all feel, of course, that everything is subordinate to and must be made to contribute to the momentous world conflict in which we are engaged. To that end I plan to give later in the year a series of sermons on "Man's Quest for the Larger and Freer Life," illustrated by the great events and movements in history, which I hope may aid each of us in some small degree at least to do his part in the great world readjustment that is upon us.

With best wishes to all, and with especial solicitation for the absent ones far away, in whom our intensest and most constant interest centers in increasing degree as the tragic days go by, who are heroically bearing the burdens of all of us and in whose courage and unflagging devotion to the highest ideals we have no doubt.

Cordially,

E. Stanton Hodgkin.

University Unitarian Church

In these days that test all life so strangely religion too is being tested. And in that test our church must share. Let us learn again the part of Christian Life in God! It is the church's duty to promote the finest fellowship in the Worship of God and the Service of Man.

With all who ever knew in any measure the spirit of our church we would renew its motive, declare again its affectionate friendliness and trust its inspiration. In all who know their life in God by other name than ours we would recognize the common dedication that moves their lives. To them who for any cause stand outside the fellowship of religion we extend our most cordial greeting and invitation.

In life as it should be the spirit of the church must symbolize for all their character and conduct in the world. The church suggests the crowning worth of thought and action. It gives consecration to birth and death and immortality; and every vital step in

earth's and heaven's complex, but natural course. The church itself is greater than any one administration of it can ever be.

Our particular church is new and frail and small. We have not the great resources that would satisfy many dreams of formal worship, or of vast service to the outward needs of men. But it is well within our power to manifest that Quality of Worship and that Unselfishness of Service which must bring endless blessing to our lives. May God give us wisdom to know this well!

To such a task let us now reconsecrate ourselves, determined that our fidelity and devotion shall make our church a vital part of the better life of our city and the world! May its spirit make holy and bring elevated meaning to every work we put our hands to, that the natural regards of human life may be known and gained by all!

And particularly may our religious vision be directed now to such helpfulness before the stress of war, that through us every national need may be clearly seen and every aid to our soldiers in whatever sphere of action be, so far as in us lies, most freely given.

John C. Perkins.

Dr. Dodson to His People

Church of the Unity,
St. Louis, Mo., Sept. 5, 1918.

Dear Friends of the Church of the Unity:

It is my privilege to announce to you that services in the Church and the Sunday School will be resumed on September 15. That this announcement is most welcome I do not doubt. For you realize, I am sure, that although public services of praise and prayer and the examination of life's problems in the light of religion were never more difficult, they were never more necessary. If we are to live as we should, we must maintain our faith in human nature, in the good meaning of the world, and in a better future for our race. We cannot escape despair through the picture show or any other means of distraction. Only through religious faith and hope, won with open

eyes and honestly held, can our spirits be made equal to this great time.

In this crisis in humanity's life, our church should render a special service. We shall, therefore, try "to interpret the events of these critical days; to keep thought clear about the meaning of the war; to encourage those who go into active service and to comfort those they must leave at home; to provide moral motive power; to maintain the spiritual life above hatred and arrogance; to preserve and communicate heroic ideals and guard the hard-won chivalries of civilization."

Our way now is clear—straight to peace through victory. But after the war we shall be confronted by difficult problems, for experience teaches us that we cannot expect the heroic spirit and the beautiful willingness to sacrifice all for our country and its ideals to remain at the present high level when the emergency is past and men and women no longer feel that they are in touch with ultimate issues. In the reconstruction period there will be need of devoted loyalty to the ideals which are our life and to the principles without which peace and prosperity are impossible. We shall need to be larger men in the future and our thinking must be international. The cloud in the world's sky will pass and we must prepare to work together to bring in the realm of peace and goodwill, the kingdom of heaven, the republic of God.

Sincerely yours,

George R. Dodson.

We had slipped back along the sloping way,
No longer holding first things first,
But throning gods emasculate,—
Idols of our own fashioning,
Heads of sham gold and feet of crumbling clay.
If we would build anew and build to stay,
We must find God again
And go his way.

—*John Oxenham.*

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all nor
be afraid!"

—*Robert Browning.*

A Helpmeet Indeed

The first woman "war" pastor in the bay region has made her appearance in Berkeley in the person of Mrs. Harold E. B. Speight, who is filling her husband's place in the pulpit of the First Unitarian church during the latter's absence at an army chaplains' training camp in Louisville, Kentucky.

Mrs. Speight, who has studied at theological schools both in this country and Canada, stepped into Dr. Speight's place when difficulties arose in securing a successor for her husband. She has been delivering sermons, officiating at funerals and performing all other duties heretofore falling to her husband in administering the affairs of the college city church.

"What I am doing is nothing more than what women all over England and in many places in the east are taking upon their shoulders to meet war emergencies," said Mrs. Speight today. "I have on many occasions stepped into my husband's place elsewhere when he was unable to fill the pulpit.

"Women are filling places in every line of business, every calling, why not the pulpit? Women 'war pastors' are not any more unusual than women workers in other fields of endeavor."

Mrs. Speight declares, however, that she will relinquish her pulpit upon her husband's return to Berkeley from a six weeks' course at Louisville, when he will again take his place pending call for service overseas.

Who will fill his place upon his departure for France has not been decided upon as yet by the church trustees and Mrs. Speight may be prevailed upon to occupy the pulpit until her husband's return. Rev. Speight is one of the best known of Berkeley's clergymen and recently resigned as chairman of the Berkeley Chapter of the Red Cross to enter the chaplain's training school.—*Oakland Tribune*.

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time of war, and a time of peace.—*Eccles.* iii. 1-8.

The Sunday School

We so much need to more clearly realize what our Sunday Schools should aim at, and how what is desirable may be reached that anything that indicates what others have accomplished or how it is attempted to make good ought to be passed along for edification.

The following circular was lately issued by the Sunday School of the Church of the Unity at St. Louis, ministered to by Dr. Dodson.

THE BEST IN RELIGION FOR THE CHILDREN

This church maintains a Sunday school for those who appreciate and desire the best religious education for their children. It seeks to nourish and develop the reverences and sanctities which are the imperishable part of religion, to teach children the best that is at present known about the greatest of themes, and to produce a progressive type of mind, fitted to live in a world which is increasing in knowledge of the truth.

NOTHING TO UNLEARN WHEN THEY GO TO

THE UNIVERSITY

We make our appeal to the people who wish their children to have that part of religion which makes for strong and noble character and develops the spirit of consecration to the highest human ideals, including that of truth and intellectual progress. Those children are very unfortunate whose moral and religious instruction is connected with teaching about the Bible and Nature and Human History which is out of date and must inevitably be given up by the minds that continue to grow and that share the ideas that dominate the educated world. This surrender is often accompanied by suffering and a confusion of thought which results in abandonment of the church and in consequent spiritual isolation. The religious ideas taught in this Sunday School do not have to be unlearned when the young people go to the university. They are, on the other hand, excellent preparation for the intellectual life of our time, within college and beyond.

HUMAN NATURE AND DIVINE NATURE

Our religious instruction is based on the conviction that the normal child is

not a child of wrath, "conceived and born in sin," and regenerated through baptism, but a child of the Perfect. Implicit and undeveloped within each child lies all that humanity has been and can be, that which the New Testament calls "the Christ within." Our object is to awaken this divine nature, which loves truth, worships beauty, and is filled with a passion for righteousness, and to provide a soil, climate and nurture favorable to its natural growth.

ETHICAL INSTRUCTION

In our ethical instruction, we aim to produce a bias toward the best, to direct admiration toward the noblest ideals, to make the good seem natural and the bad seem strange. We strive to help young people realize that the right is not arbitrary, but the rational, and that goodness is only another name for the amplest expression of human life.

As rapidly as possible the school will base its instruction on the new course of study which has been prepared by scholars and expert teachers, who know how to adapt instruction to the age and capacity of the child.

The school meets at 9:45 a. m. Mr. Dodson's Sunday morning class for young people, open to all who have reached the second year of the high school, begins at ten o'clock.

Mrs. George S. Mephram, Supt.

A Prayer

Dear Father, as I bow before Thy feet,
Three things I ask of Thee,
That Thou wilt make me strong and sane and sweet.

Strong, that steadfastly I may do my part
In the great battle for the right against the wrong;

Sane in my vision of life and the world's great need;

With Christ's sweet spirit of love for all my fellowmen,

Of every name and race and creed.

With quietness and confidence I can meet life,

With all it brings to do or bear

Nor ask ought else, nor aught else need

If only Thou wilt hear my prayer:

As, bowing humbly at Thy feet

I ask three things of Thee;

That Thou wilt make me strong and sane and sweet.

ANNA BEECHER BOLDRICK.

Flashlights on San Francisco From 1864

Charles A. Murdock
(Before Chit-Chat Club)

PART I.

By way of prologue, I would briefly sketch two San Francisco experiences previous to my claiming her for my own.

Extracts from the journal of a boy emigrant, June 30th, 1855.

"I arose about 4:30 this morning and went on deck. We were then in the 'Golden Gate,' which is the entrance into San Francisco Bay. On each side of us was high land;—on the left hand side was a light-house, and the light was still burning. On my right hand was the outer telegraph building which is situated on high land. When they see us they telegraph to another place from which they telegraph all over San Francisco. We arrived at the wharf a little before five o'clock. The first thing which I did was to look for my father. Him I did not see. We waited a long time on board, until at length we thought father could not be in the city. We then went on shore, and according to his directions we went to the Wilson's Exchange which is situated on Sansome street, opposite the American Theatre. This is a fine building five stories high. It is elegantly furnished. It appears very unlike the Aspinwall hotels. We had a splendid room, velvet-seated chairs, large mirror, and all the things which make a room pleasant and beautiful. We took an excellent breakfast. Everything tasted good. The beefsteak was not tough, as it has been since we have been on the Golden Age, and we had milk in our tea. After breakfast we started out for a walk. After turning the corner on which the Exchange is situated we went up a hill. While walking around we met a man who was one of the passengers. He took us to the Plaza and several other places of note. We went by the postoffice and saw them all standing along single file awaiting their turn, while others are leaning against posts reading the letters which they have received from their friends. I had no

idea San Francisco was such a hilly place. I like the looks of it pretty well, although I think I should not like to live there."

This extract is of special interest as an example of the stilted English exported from New England in the middle of the last century.

The afternoon of the same day we went to Sacramento to visit relatives while awaiting my father, and after a pleasant month of novel experience the reunited family left for Humboldt Bay.

My stay in San Francisco, though brief, left a vivid impression of a city in every way unlike the New England type. The population was 45,000, about one-twelfth of today's. The streets were mostly planked. The buildings were heterogenous, some of brick or stone, others little more than shacks. Portsmouth Square, the original plaza of 1835, was the general center of things, facing the city hall and the postoffice. Clay street hill was higher then than now, but I climbed to the top to call on a boy who came on the steamer, who lived there. There was little to the west of the summit.

The leading hotel was the International, lately opened, on Jackson below Montgomery. It was considered central in location, being convenient to the steamer landings, the Custom House and the wholesale trade. Probably but one building of that period has survived. At the corner of Montgomery and California stood Parrott's granite block, the stone for which was cut in China and assembled in 1852 by Chinese workmen imported for the purpose. It harbored the bank of Page, Bacon & Co., and has been continuously occupied, surviving the fire and also a severe explosion of dynamite in 1866, when Wells, Fargo & Co. were its tenants.

The growth of the city to the South had already begun. The effort to develop North Beach, commercially, had failed. Meiggs' wharf was little used, and the Cobweb Saloon, near its shore end, was symbolic.

Telegraph Hill and its semaphore and time-ball were features of business life. It was well worth climbing for the

view, which Bayard Taylor pronounced the finest in the world.

At this time San Francisco monopolized the commerce of the Coast. Everything that entered California came through the Golden Gate, and it nearly all went up the Sacramento River. It was distinctly the Age of Gold. Other resources were not considered, and nothing else was exported.

The state was virtually but six years old, but what wonderful years they had been. In the splendor of achievement and the glamor of the golden fleece we lose sight of the fact that the community was so small. In the whole state there were not more than 350,000, about one-seventh of whom were in San Francisco.

There were indications that the tide of immigration had reached its height. In 1854 arrivals had exceeded departures by 24,000. In 1855 the excess dropped to 6000. Gold production, sixty-four millions in 1854, was but forty-nine millions the following year. A reduction of fifteen millions a year would leave minus in three years and three months. There seemed a very insecure basis for a permanent state. Commercial and bank failures were alarming. That social and political conditions were threatening may be inferred when we recall that 1856 brought the Vigilance Committee. In 1857 came the Frazer River stampede. Twenty-three thousand people are said to have left the city, and real estate values suffered.

In 1860 the pony express was established, bringing "the States", as the East was generally designated, considerably nearer. It took but ten and a half days to St. Louis, thirteen to New York, with postage \$5 an ounce. Steamers left on the 1st and 15th of the month and the 28th and the 14th were religiously observed as days for collection. No solvent man of honor failed to settle his account on "steamer day".

The election of Lincoln, followed by the threat of war, was disquieting and the large Southern element was out of sympathy with anything like coercion. But patriotism triumphed. Early in 1861 a mass meeting was held at the

corner of Montgomery and Market, and San Francisco pledged its loyalty.

In November, 1861, I attended the State Fair at Sacramento as correspondent for the Humboldt Times. About the only impression of San Francisco on my arrival was the disgust I felt for the proprietor of the hotel at which I stopped, when in reply to my eager inquiry for war news, he was only able to say that he believed there had been some fighting somewhere in Virginia. This, to one starving for information from a week's abstinence, was tantalizing.

After a week of absorbing interest, in a fair that seemed enormously important and impressive, I timed my return so as to spend Sunday in San Francisco, and it was made memorable by attending, morning and evening, the Unitarian church, then on Stockton near Sacramento, and hearing Starr King. He had come from Boston the year before, proposing to fill the pulpit for a year, and from the first aroused great enthusiasm. I found the church crowded and was naturally consigned to a back seat, which I shared with a sewing machine, for it was war-time and the women were very active in relief work. The gifted preacher was 37 years old, but he seemed younger. He was of medium height, had a smooth face with a generous mouth, a full forehead and dark, glowing eyes. His voice was rarely beautiful in tone and quality and his speech was delightful. He was earnest and magnetic, with an appealing manner. He spoke with great simplicity and directness, had a fine vocabulary and was eloquent in evident unconsciousness.

His life for the next three years was momentarily eventful. What he accomplished is a familiar tale. His service included the giving of himself, and when the end came the city and the state were plunged in grief, and the nation mourned one of its truest heroes.

In June, 1864, I came to San Francisco to take a clerkship in the office of the Superintendent of Indian Affairs. The population of the city was

about 110,000, one-fifth of its present size. I want to picture, so far as I can, the physical aspect and business and social conditions of that distant day. It is not easy, and I must ask you to turn on your imagination,—full force.

Allow me to assume that some one of you, any one, were coming to the city for the first time, and that I knew you, and of course, loved you. I would wish to show you the things worth seeing, the characteristic things, and to introduce you to the real life of the city. You would be coming on some steamer, and would probably land at Broadway and East. If I were a sport, and in funds I would charter one of the dilapidated hacks that stood on the south side of Portsmouth Square. More probably in deference to money conditions I would lead you into a street car with red plush side seats, and if in winter with straw on the floor. In reaching the car we would probably steer around holes in the planked wharf, down which the black water could be seen, lapping the supporting piles, and from which a bilge-like odor escaped.

The horse car would rattle noisily along East to Washington, up Washington to Sansome, along Sansome to Bush, finally corkscrewing to Lone Mountain Cemetery. You would probably not wish to go to the cemetery so soon, and I would stop the car at Montgomery and turn you over to the Leland representative at the Occidental. He would welcome you courteously and take good care of you. If your coming were a few years later it would pay you well to make the acquaintance of the clerk, a level-headed Scot by the name of Gavin McNab.

(To be continued.)

Give us, oh, give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better—he will persevere longer.

—Carlyle.

The Spirit of Youth

Youth is not a time of life; it is a state of mind. It is the same here in San Francisco or in Lima, Peru. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of will, a quality of the imagination, a vigor of the emotions. It is freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the life of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years. People grow old by deserting their ideals.

Years wrinkle the skin; but to give up enthusiasm wrinkles the soul. Worry, self-distrust, fear and despair—these are the long, long years that bow the hearts and turn the greening spirit back to dust. Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement at the stars and at starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what-next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

In the central part of your heart is an evergreen tree; its name is Love. So long as it flourishes you are young. When it dies, you are old. In the central part of your heart, there is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men, and from the Infinite, so long are you young. When the wires are down and all the central place of your heart is covered with the snows of cynicism and the ice of pessimism, then you are grown old, even at twenty, and may God have mercy on your soul!

—*Thomas E. Flynn.*

Trust

He is Eyes for all who is eyes for the mole;
All motion goes to the rightful goal;
O God! I can trust for the human soul.

—*Charles Gordon Ames.*

"And the Word Was—God"

It is a wonderful thought that there is a man living today who is exerting more influence on the minds and hearts and consciences of other men on earth than any score, perhaps, than any hundred of his greatest fellows, though they be the greatest of the thinkers of the statesmen; and that man an American. It is a still more wonderful thought that this man is probably exerting more influence than any man in human history, while living, has ever had before. If the Christs of history and the Washingtons and Lincolns have greater influence, it is largely the result of idealization after death. Alexander, Caesar, Charlemagne, Napoleon, had vast influence living, but their worlds were tiny worlds compared with Wilson's world today, and their influence crept out slowly through the lands. What Wilson speaks and thinks in Washington this morning is tomorrow morning heard in Australia, China, the islands of the sea and all the lands between.

Heard,—but will it influence? That is the third and greatest wonder—it is influencing. It is affecting mind and heart and conscience through the nations. It will alter thinking, feeling and ideals; it will change talking, writing, living; it will make the morrows other than they would have been: it will shape man's future differently. The power of the Living World today!

From thinking of the wonder we begin to ask the why of it. Why such influence going out today from this one man? The reasons are many, but the chief one is the *nature* of his word. It does not tell of any new discovery of science; it has nothing to do with art; it has reference to the past only as all things of the present rest upon the past. It is not even addressed directly to the mind. It is an appeal to the conscience and the heart of man—to the conscience and the heart of Everyman; to the essential, unnatural, unracial man—humanity. It is a statement of ideals higher than the past has ever known as reals, concerning men's

relations to each other; and a statement made not as an ideal for a far morrow, but as a practical necessity for this very day; a statement, too, that gets across to the conviction of the hearers because of the exigencies of to-day. They are the hammer driving it home: a thousand Wilsons otherwise would be—but a thousand Wilsons. It is a word about the rights of little peoples. It is saying, "Right makes Might." It is saying to selfish, competing, warring folk: "Try the Golden Rule: co-operate!" It is saying to all masteries, "Try Brotherhood!" It is saying to kings, "Come down and let the peoples learn to rule themselves." It is saying, "Make this earth where people *can* learn to rule themselves—an earth safe for democracy." It is saying: "All the world wants peace, and before peace, and that peace may be, and may be lasting, justice must be, and arrogant defiance of justice must be humbled, whatever of war-anxiety it may cost." It is a Declaration of the Inter-dependence of Mankind, a relation based on necessities of justice and good-will. It is a world summons to justice, righteousness, brotherhood, peace. *This* is the word that is going round the world so swiftly today, and with such far-reaching potency, from the man in Washington; and the nature of the word explains its penetration, and why the nations raise their heads with shining eyes to listen.

Translate this fact with what we call "religious" terms. Are not these emphases—righteousness, justice, peace, brotherhood, good-will—the very accents that we call "the voice of God?" Does not the fact, then, come to this, that in this day in which we live the great "*God*" is speaking more widely and successfully to the souls of men, with more of those souls listening and being influenced than ever before in human history? What is Wilson but a spokesman?

"Then why are thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God! I shall yet praise him who is the health of my countenance and my God!"

Does this mean that "all's right with the world?" No, thou foolish Question.—it means that there's a great deal wrong with it, and always will be, and that big and little Wilsons and you and I are the ones to set it right; but it also means that God is succeeding, not failing, and that the world is safe. Keep on the job, thou—as He is keeping on it—and meanwhile pass along this thought to tired, doubting, disheartened people: "The Word" going through the world today,—"*is God!*"—and incidentally, read Lowell's "Present Crisis" once again, and his "Commemoration Ode."

—William C. Gannett, in *Unity*.

President Wilson on July 31st wrote to Secretary Lane:—

"I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people."

From the Churches

BERKELEY.—The Trustees of the Church announce that the Minister has been granted leave of absence for six weeks to attend a training camp for chaplains in Louisville, Ky. The pulpit during that time is being filled by Mrs. Speight.

On Thursday, August 15th, at a farewell reception by the church, Mr. Speight was presented with a valise from the church members, and a case for toilet articles and a check from the Red Cross.

Our service roll now numbers 40, of which 15 are commissioned officers.

LOS ANGELES.—The year has rolled around, a new one has begun, and a good one it promises to be. During the vacation, many changes have been made in the building, soft tinted walls, new lighting, and various small improvements give a pleasing effect of light and color, quite different from the dark, somber fittings so long continued. The Sunday School is increasing in numbers and interest. The Social Service Class has a hundred members enjoying Mr. Daniel Rowen's presentation of "The Bible's Historic Background."

The war activities have continued, spite of the disturbed condition of the building. One hundred and eleven garments were made for Italian refugees; one group made a large number of hospital garments; another did surgical dressings until Southern California filled its quota; a third group knit, and knit, and the "Tri-W's" (young ladies) made booklets of jokes, cartoons, rhymes, etc., for our special forty-two soldiers. One man wrote back that his booklet was a God-send. He was quarantined, and all he had in the time was a box of candy and the booklet. He thought every one of the four hundred quarantined with him, read the little booklet. It is the little things like these that help most. The little girls made baby-bonnets, and knit two hundred to three hundred bright-colored squares, half for babies here, half for those "over there."

The young people in vacation held four helpful, uplifting Sunday morning conference services.

OAKLAND.—On September 1st we had an inspired patriotic address from our minister, the Rev. William Day Simonds, "The Tremendous Trio—England, France, and America." September 8th, Epitaph Eulogies, "The Virtues of the Dead," and on September 15th a farewell sermon, designated by Mr. Simonds a Camp Fire Talk, "Whither Leads the Path?"

Eulogizing Mr. Simonds, a short address was given by Colonel Irish, in sympathy with which the congregation rose in a body. The service concluded with the singing of "A Perfect Day" by our soloist, Mrs. Macgregor, and "Auld Lang Syne" by the congregation.

On Friday, September 13th, a well attended reception in honor of Mr. and Mrs. Simonds was given in the Starr King Hall, when many speeches were made testifying to the love and esteem in which our minister and his wife were held, to which Mr. Simonds briefly replied.

He has been with us for eleven years, and we parted with the very kindest feelings all around, and a wealth of good wishes. He goes hopefully to his new field, and the church turns undauntedly to the future.

The last two Sundays of the month the pulpit was filled by the Rev. Clarence Reed of San Francisco, his subject on the 22nd being "Heroic Optimism," and on the 29th "The Great Adventure."

PORTLAND.—Mr. Eliot has concluded his vacation work at Camp Lewis and services were resumed on August 31st. It was Patriotic Sunday, "Our Army and the Humanities" being the sermon theme. The names represented on the service flag were read.

The Sunday School resumed its sessions on September 8th.

The evening open forum will be resumed on October 6th.

SAN FRANCISCO.—Mr. Dutton has stood in his place each Sunday in September and spoken ringing words on the issues of life presented by events or suggested by the spirit within. On the 14th he spoke on the Great Enrollment, a striking statement of the significance of the sublime spectacle of the coming forward of thirteen million of American citizens in readiness to sustain the government. On the 22nd he emphasized the duty of "Standing Up"—facing facts and truth and life. We are to stand on our feet and meet events with courage and trust. The last Sunday he preached on "Day unto day uttereth speech, and night unto night showeth knowledge."—a sermon of great beauty and profound application.

The Society for Christian Work held a good meeting on the 23rd. After the business meeting Mr. Murdock spoke on San Francisco in the Sixties.

The event of the month was a reception to Mr. and Mrs. Dutton on the evening of the 27th, in recognition of the conclusion of five years of service. It was well attended and well enjoyed. Mr. Dutton replied with great modesty and feeling to the words of greeting and acknowledgment from representatives of the church, the trustees, and the Men's Club. The various talks were interspersed with fine vocal offerings by Miss Heath and Mrs. McDonald. The acme of enthusiasm and obvious pleasure was reached when the whole company, under the leadership of Mrs. Bermingham, joined in "community singing" of patriotic and popular songs.

The sight of Mr. Dutton, his trustees and boon companions grouped in the church back parlor, singing at the top of their voices a stuttering song to K-K-K-aty is not to be forgotten.

SEATTLE (Univ.).—War conditions affect us just as they doubtless affect our fellow churches. There are new and constantly changing duties, novel responsibilities, unusual tests upon our ingenuities and resources. But the challenge seems more worth while, the inspira-

tions follow ever thicker and faster and the religious possibilities lift us often out of our narrow and personal problems into the wider, international, universal spirit, which in times of stress always engage the soul. We are lifted for the moment out of any limitations that so easily trouble us and see our part with greater clearness in the total religious life of the world. That alone can help us who perforce must remain at home, far away from the places of romantic contest, to find still in the common and customary routine of church activities the hope and courage and vigor that church life requires and creates.

Our church begins its work this autumn under a better equipment than hitherto, because the new assembly-room in the chapel has been completed, except for certain details, and is now in constant use by the Sunday-school, the Women's Alliance, the Red Cross Auxiliary, etc. The Red Cross Auxiliary meets on Mondays for all day and the members have their lunch in the assembly room. The members of the Women's Auxiliary held an "Afternoon Tea" and "Kitchen Shower" in the assembly room on the afternoon of Wednesday, September 18. A large number of the women and their friends gathered. Mrs. Edwin A. Start, the president, had charge, and Mrs. Beede, the president of last year, spoke. A table full of kitchen articles, linen and glass was on exhibition and a goodly sum of money was contributed. In its practical work for the year the watchword of the Alliance is "A Mile of Pennies." That is the financial goal and a fine beginning has been made. The church treasurer's account of last May showed \$549.11 expended on the assembly room, most, if not all, of which came through the Women's Alliance. Our church follows the principle, "Pay As You Go."

The Sunday-school, under the direction of Mr. William H. Gorham, rejoices in the new room. The opening religious exercises are held in the chapel and the children then go to the assembly room for their classes.

VICTORIA.—September 20th was the date of our annual meeting. We gathered in the church at 6:30 for supper. The attendance exceeded our expectations. Every place was filled, and others had to be hastily improvised.

The meeting which followed was of unusual interest. Reports were presented on the year's work. During the past twelve months several lines of activity have been tested out. Some have failed. The list of failures alone would be most depressing. But others give promise of permanent usefulness.

An encouraging feature was the financial report. Subscriptions and donations during the year have considerably more than doubled. Offerings have held their own. A recent appeal has brought the monthly income to within a dollar or two of the estimated monthly expenditure. We hope at last to be rid of the chronic deficit which has swallowed up all special efforts and crippled our power for new enterprises.

Officers were elected for the coming year. They are as follows: President. C. E. Green; Vice-President. W. U. Rowlands; Secretary. F. N. E. Shakespeare; Treasurer. W. L. Llewellyn; Trustees. G. Grant. F. Rand, Mrs. Dwinnell.

We start the new year with a basis of solid attainment which cheers the heart of the minister, and augurs well for coming days.

Thine to work as well as pray,
Clearing thorny wrongs away,
Plucking up the weeds of sin,
Letting Heaven's warm sunshine in.
—Whittier.

Unseen

How do the rivulets find their way,
How do the flowers know the day,
And open their cups to catch the ray?

I see the germ for the sunlight reach,
And the nestlings know the old bird's speech;
I do not see who is there to teach.

I see the hare from the danger hide,
And the stars through the pathless spaces ride,
I do not see that they have a guide.

Sparks

"I was absolutely outspoken in my sentiments at the meeting today." "I can hardly believe it; who outspoke you?"

The difference between a kiss and a sewing machine is that one sews seams good; the other seems so good.—*Kelly Field Eagle*.

"Did the postman leave any letters. Mary?" "Nothing but a post-card. ma'am." "Who is it from, Mary?" "And do you think I'd read it, ma'am?" asked the girl, with an injured air. "Perhaps not. But any one who sends me a message on a post-card is either stupid or impertinent." "You'll excuse me, ma'am," returned the girl, loftily; "but that's a nice way to be talkin' about your own mother."—*Boston Transcript*.

Kerensky kissed Arthur Henderson, the British labor politician, as the American Labor Mission calls him, and all England gasped. Kerensky is coming to this country. He may want to kiss Secretary Wilson or even President Wilson. This has led an anonymous poet to suggest that the President put his greetings into a song, and to furnish him with the song, as follows:

Salute me only with thy fist.
And don't attempt to buss me;
The very thought of being kissed
Is quite enough to fuss me.
If you must kiss, try it on Gompers—
He hasn't been kissed since he wore rompers.
—*Minneapolis Tribune*.

Among recent "howlers" sent to the *London Spectator* are the following: An examination. Subject: Elementary dynamics. Question: "Explain how it is that a ship can sail against the wind." Answer: "Action and reaction are equal and opposite. *Therefore*, if the wind blows one way, the ship will sail the other." Another examination, in history: "What was it that the Conqueror introduced into England?" A boy replied. "The *solar* system"! A school-fellow translated *Cave canem*, "Beware! I may sing." An eleven-year-old girl is responsible for the following: Q. "What is a veterinary surgeon? A. "A doctor for old soldiers."

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By action taken at the 1918 meeting of the Conference, three sections were constituted—

a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Love's Lantern

Because the road was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.

Through miles on weary miles of night
That stretch relentless on my way
My lantern burns serene and white,
An unexhausted cup of day.

O golden lights and lights like wine,
How dim your boasted splendors are.
Behold this little lamp of mine:
It is more starlike than a star!

—Joyce Kilmer.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

A month of wonderful progress in the painful process of forcing a defeated foe back toward its home-land brings grim satisfaction and hope that the end is not remote. Concurrent with a steadily maintained supremacy in the field we are encouraged by a deeply significant change of attitude on the part of the rulers of the nations with which we are at war. They have found trust in force of arms misplaced and are convinced that an aroused and determined world has summoned powers so superior to their own that their only recourse is to make the best terms they can. And the calm and measured firmness with which their appeals for peace have been met brings assurance that our great desire for cessation of war will not be allowed to move us to premature peace. The high purposes for which we have sacrificed so much must be fully met and made absolutely secure.

It is fortunate that what we must stand for was so explicitly stated months ago, and was so beyond suspicion of selfish gain, and so evidently the hope of civilization itself and for world good that we can but gain respect by standing firmly, abating nothing.

The United States has gained an enviable position of unsought leadership, and while the settlement that is coming will entail difficulties, and doubtless disappointments, it may be assumed that the same spirit of firm moderation that has characterized us from the first will be maintained to the last. The

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end in view will be the final good of all and a world where justice and right and enforced peace will be made possible through such reorganization of international relations as may be concurred in by an unquestionable majority of the nations of the world.

The progress of the war has witnessed so many, and such vital, changes that it is quite natural that we should say that a new world is to come out of this war. Without doubt many of the changes, in our habits, in our surrender of what we have considered rights, in governmental control or regulation for the common good, and in enlarged willingness to make sacrifices, will be continued and extended. We are likely to eat more wisely and to drink, if at all, far less. We will be more economical and more considerate, and more humane, but we may well be mindful that if we are to realize these hopes it will not be because of the war, in itself, but of the change in us that has come by reason of what we have been led to think and to do during the war. And unless the change persists the results will not follow. If we are not better men and women, with clearer vision, higher purposes, and more willing hearts, we can expect no gain, just because we have been victor at war.

Indeed, we will not be allowed to forget that we have endured very great losses. War is enormously destructive, and its awful price must be paid, to the uttermost farthing,—not alone in money, measure of material loss, but in the vital worth of manhood, and in the added burden of myriads of wrecked bodies and tortured minds. We will need to be both better and stronger than we were before, to make up for those who have given their lives, and

to give the largest measure of comfort and cheer for those who helplessly live, after services and sacrifices so heroic.

Under the pressure of a common need we have laid aside many troublesome questions, that in some form and in some measure will recur when peace shall come. Labor has been loyal and helpful and has without question gained in power. If it has also learned its responsibilities and has discerned equities it was inclined to disregard, it will strengthen its power, but it will have its trials, and some of them will be sharp. Doubled and trebled pay under war conditions will be hard to recede from, and the Bolshevist spirit is not confined to unhappy Russia.

Peace, too, will bring its immediate trials. To draw out of industry five millions, or so, of young men, replacing many of them by young women and old men, and then putting them back to work is disturbing, at least, and patience and skill will be strongly called for. The mere matter of feeding the armies set free, the prisoners on our hands, and the peoples of the devastated world, helpless for at least one season, will be a task that it is well we have gained some experience in meeting. Our rations may be less with peace, for a time, than they have been with war.

One of the most satisfactory experiences of these trying days has been the response of people generally to the necessities that arise,—the voluntary response. When the government makes known its needs they are speedily met. Force is not necessary. Anything that needs to be done we do. Anything that we are assured is undesirable we do not do. If Mr. Hoover tells us we ought to give up white flour we unhesitating-

ly comply. We find we can do with half the sugar we were wont to consume, and stand ready to curtail or substitute as the case may suggest. A study of garbage shows that we are really reducing waste. We present the spectacle of national change of habits in the use and abuse of food, and with a minimum of grumbling, and the more we find we can do, the greater our faith in our capacity to do, so that what once seemed impossible is found almost easy, and we are staggered at nothing.

When the government called on San Francisco for some \$54,000,000, as its quota of the Third Liberty Bond issue it seemed a vast sum of money, and we thought it would break our back to raise it. But by dint of hard work we did it, and added a few millions more, for good measure. Time went on and needs were tremendously augmented, so that when the Fourth issue came we were asked for double the amount. It seemed paralyzing and impossible, but we went at it. The city was divided into geographical districts named after French war districts, and collectors militarily organized were given two weeks to do the work. It was by no means easy and the result seemed in doubt, but with cumulative power and accelerated effort the end was reached. This was made possible by a fine spirit of response. The sum called for involved an average investment of more than \$200 for every man, woman and child in the community. The total number of contributions was very large. Employes were very generous, many establishments posting the 100% honor card that told the tale of unanimous subscription. For workmen, the experience is of great value, saving being encouraged by the enthusiasm of loyalty. When, toward the close, it was

found that the total was not to be reached without a second canvass, the army of lieutenants went over the ground a second time and many doubled the original investments. As President Wilson well put it: "No sacrifice we can make is comparable to theirs"—speaking of those on the battle-field, but though different in kind it is of the same spirit, and equally necessary, and we may justly feel thankful that those who do not or cannot fight in the ranks, stand ready to back and to pay their active representatives.

As to the effect of war on the churches it may be too soon to judge. It evidently tends to bring out the things that we hold in common, and to minimize differences but unless it brings into greater disrepute than seems apparent the false basis of much that divides the churches they will all suffer.

What is there in the religion that Jesus preached and lived, that justifies the predominance placed by most of the churches that claim his name on anything other than the spirit of his message? Where did Jesus place the church above the life? What was his constant attitude toward those of his own time who cried "Lord, Lord," and prayed on the street corners "to be observed of men."? What did he place above the doing of the will? Did he ever show scorn for righteousness, or exalt any form above Love to God and Love to Man? Do not the sermon on the Mount, and the Parables of the Prodigal Son and the Good Samaritan embrace what Jesus held up as his gospel? Why, then, can any church push aside or explain away the spirit of unselfishness and brotherly love that glows from the beatitudes and confine

the hope of eternal life to those who accept its theological standard as evangelical?

The month of October of this year will long be associated with the ravages of one of those mysterious periodic epidemics that sweep over a continent and remind man that there are unconquered forces of nature. Minute organisms for a time defy his boasted powers, and thousands of strong men are laid low. The progress of disease control has been marvelous in the last half century but there is much to be achieved. The statistics of successive wars tell a proud story of accomplishment.

Statistics of the death rate in our army camps are most extraordinary. During the Mexican war, the annual death rate from disease among our troops was 100 men out of every thousand. During our Civil War, the rate was as high as 60 out of every thousand. During our Spanish-American war it was 25 out of every thousand. Now the surgeon-general's office reports that among our troops at home and abroad, the annual death rate from disease fluctuates from less than 2 per thousand to slightly more than 3 per thousand.

This seems an incredible record. The best of all previous performances was in the Russian-Japanese war, when the annual death rate from disease among the Japanese troops was 20 per thousand. Our present rate is about one-tenth of that. The annual death rate from disease among American men of military age in civil life is 6.7 per thousand. Our army rate is about one-third of that.

And the miracle has been achieved not by any one medical discovery or precaution, but by a campaign of ad-

ministrative vigilance that has used every means to protect and promote and assure the health of millions of men.

But we grow humble when, forewarned, we seem powerless to avert such a visitation as the present influenza. The measures taken are drastic, but all submit in earnest effort to alleviate and overcome. It is disturbing when schools and churches, and all gatherings for entertainment are suspended and an entire community consents to be mask-muzzled against an enemy so minute that he is only discoverable by a microscope or by his effects. But like every other trying experience in life, it must be met with courage. There is no running away and no dodging. We can only do what we can and endure the consequence as best we may.

It is one more assurance that there is no such thing as security. We can be sure of nothing in our daily life. We have nothing we may not lose, and the part of wisdom is to be prepared for anything.

When a human being has by any means or through any discipline reached the point where nothing can make him afraid, where he has the courage to meet anything that comes, he is for the first time free and virtually secure. Possessions perish but faith may be indestructible. Things may go but trust remains.

Did not Job in the dimly distant time reach the height where he could exclaim: "Though Thou slay me, yet will I trust in Thee"? and did not the placid Emerson, when the quaking Millerites proclaimed the end of the world, quietly remark that he could get along without the world"?

What is life worth if it does not distill a faith, a reliance, that beareth

all things, endureth all things, hopeth all things?

There are said to be upward of three millions of suffering and starving people in Armenia and Syria, and a special effort to raise \$30,000,000 for relief is to be made during the week of January 12th to 19th. All ministers are urged to cooperate, and to make a special appeal to their congregations on January 12th.

Those interested claim that though Turkey collapse and the war ends the need will be very great, both for relief and rehabilitation. The office of the California branch of the American committee is room 333, Mills building.

The second Christmas membership campaign of the American Red Cross will be held the latter part of December, probably starting December 16th.

The objective will be universal membership, which will include the renewal of the present membership and securing as new members all the available adult population of the United States, excepting men in the service.

Whatever else any one gives or fails to give, Red Cross membership should follow breathing.

Because of the epidemic of influenza throughout the country the United States Food Administration has postponed the opening of its new conservation campaign until December 1. The original plans contemplated the opening of this campaign October 27. The change was made imperative by health conditions and advised by the food administrators of the different states throughout the country. Because of the forbidding of gatherings of people on account of the epidemic, the aid of the churches, the schools, the four-

minute speakers, libraries, lodges and gatherings of patriotic workers could not be secured for the strenuous campaign in the planning of which they were an essential part. It is hoped that by December 1, necessity for quarantine conditions will have disappeared.

The initialed editorials that follow are nest eggs used by way of suggestion. They are not artificial, however. They are real eggs only not regularly laid for this nest. We borrowed them to lure others, and to indicate how helpful it would be if those who could would go and do likewise. Why not volunteer and avoid conscription?

C. A. M.

Liberal religion has its drawbacks.

The dread of an imaginary hell has instant terrors which keep the soul alert, and eager to answer the call of public and private worship.

The dangers of spiritual impoverishment, however real, create no immediate pangs. The soul is lured into a false security: first public and then private worship fall into abeyance.

But the Spirit of Worship is justified of her children.

Those who follow her dictates, even under the stimulus of a false belief, develop hidden resources for the hour of sorrow, calamity and death. They not only endure,—they rejoice.

Those who neglect worship, even though they can give a hundred wise reasons for doing so, find in their time of trial that their spiritual resources have fled. They may brace their will to suffer and endure; but the glow of triumph never lightens their strain.

The prevalent neglect of worship by progressive thinkers is no recommendation to a liberal faith.—E. J. B.

Imponderabilia,—That is to say, *things that cannot be weighed on market scales.*

Ignoring these was Prussia's crime.

Observing these will be Freedom's victory.

The job of the Christian church is to bear living witness to the *imponderabilia*—Might does not make right. Right is making might every day and hour. The imponderabilia are creative and unconquerable.

The coming victory will be delayed without unceasing and unstinting sacrifice and the devotion of every available force.

We shall require all resources of spiritual strength to bear and share the inevitable sorrows of the coming months.

We shall need intelligence, wisdom, courage and good-will to meet the problems that will flood upon us like the waters of a broken dam when the war is done.

No one with any notion of what the Christian church is and might be will want to look back in after years to these critical days and say "I was a church-slacker." He will wish rather to say, "I was a church-backer."

In its essential life and purpose the Christian church is either a piece of eternal idiocy or it is the most vitally important fact of human life and history. All its crimes, schisms and differences are what they are by reference to this central fact.

Every man to his church colors then; not with lip-service merely, but with loyalty of heart and hand, and each according to the sincere measure of his faith and hope and love!

W. G. E., Jr.

"The one essential principle in all religion is the yearning in man for a

more perfect life than has been yet attained. He has an ideal of what ought to be. Just thinking of that ideal and dwelling upon it is not enough; he must put forth all the creative effort he can, mental, physical and spiritual, to achieve that ideal. The obstacles and resistances he overcomes and the creative work he accomplishes is the price he pays. The atoning principle is the sacrifice he is willing to make and the suffering he undergoes in making his ideal real."—E. S. H.

All the religion any man has, is just what he is living, and all that is necessary in his religion, is that which makes him a better, happier man. No man can be genuinely religious, and not be a good man. Character is not a condition of salvation—character is salvation.—O. P. S.

If there is anyone perfectly satisfied with existing social conditions, he has two diseases—a hardening of the heart and a softening of the brain.

We must educate the conscience of the rich man until he will consecrate his talent for property production to the good of humanity. We must educate the professional man until the physician shall be again the healer of his race. We must educate the lawyer until it shall be agony for him to uphold the wrong. We must educate the preacher until no cathedral church and no cathedral salary can swerve him from the utterance of his honest conviction. We must educate the poor man until he is willing to labor and to wait while dwelling under a form of government that gives him an honest chance for a better and a nobler day.

W. D. S.

Notes

Rev. Florence Kollock Crooker on the last Sunday in September preached at Long Beach on "Working Together with God." Some thirty years ago Mrs. Crooker helped to form the Universalist church in Pasadena and later had a very successful pastorate of three years there. Previous to this she had, founded a large Universalist church in Chicago, of which she was minister for over a dozen years.

Rev. Bradley Gilman, during his summer vacation, improved the opportunity of thoroughly and leisurely studying the topography and geography of Southern California by driving his automobile from Palo Alto to San Diego,—a most satisfactory way to gain information and imbibe experience. He enjoyed himself and returned whole.

In his sermon on September 29th, Rev. E. S. Hodgin of Los Angeles said of democracy:

"The degree of democracy to which a people have attained is measured by the range of choice they are able to exercise in selecting their religious and political affiliations and their industrial and social status.

"The religious democrat is always asking 'Why?' He claims the right to examine and investigate all the foundations of the dogmas, creeds and beliefs, and not only to freely accept and reject according to the approval of his own intelligence and conscience, but claims the right to formulate beliefs for himself and the privilege of living by them. The political democrat claims an equal right with all other men in formulating, amending and administering the laws and institutions under which he lives. And the industrial democrat refuses to become a mere irresponsible cog in the industrial machinery, but claims the right to have something to say as to what kind of a cog he shall be, what kind of place he shall occupy, how the machine shall be operated and what shall be the product it brings forth.

"I believe that in America a greater number of people do exercise a greater

range of choice in all these particulars than we find anywhere else."

Unitarian soldiers and sailors passing through London are especially and cordially invited to attend Sunday services at Kensington, Hampstead, Islington, Highgate, Brixton or Wandsworth. For directions apply at Essex Hall, Essex Street, Strand, W. C. 2, where there is an American room, where soldiers or sailors may arrange to meet their friends, rest, write letters, etc. There are lady visitors in attendance most afternoons. Tea from four to five o'clock.

Among Pacific Coast Unitarian ministers engaged in war service are Rev. Walter G. Letham, Victoria, B. C., Corp. Canadian A. S. C.; Rev. Joseph Gail Garrison, South Pasadena, Cal., chaplain; Rev. Harold E. B. Speight, Berkeley, chaplain; Rev. Edward Day, Eugene, Ore., library service; Rev. Hurley Begun, U. S. Ambulance Corps.

In all, four of our ministers are army officers, ten are chaplains in the army, one in the navy, two in the Red Cross. Five are in War Camp Community Service and twenty-five are associate secretaries in the Y. M. C. A.

The Christian World thinks that Mr. H. G. Wells' quest, and discovery, of a religion that is spiritual and of a gospel that offers a pathway to the Kingdom of God by the service of humanity, is a fact that is certainly not without significance. "It is a sign of the times—a death-knell, perhaps, to the long reign of scientific materialism." That is all right if it does not herald the advent of a new kind of unscientific theology.—*The Christian Life*.

In the recent Liberty Loan campaign Rev. J. D. O. Powers made a thrilling appeal which was published as a full page advertisement in the *Times*. Here is a bit of:

"An Armenian lad escaped from the horrors of Hunnish massacre, told me that the stars in the American flag meant to the oppressed of the old world what the stars in the sky meant. The stars in the sky were placed there by God for all the world to look upon

and to enjoy. They are to lift and woo and inspire to higher things. The stars in your flag are placed there by God for all the world. They are to lift and woo and inspire and lead the world to higher heights than we have yet reached. Each one of our boys in the army and navy is a star in that flag set there by God for a supreme purpose. Each one of the dollars we, in the army of reserve, contribute is a star that shall help to lead the world to loftier things and to a permanent peace."

Seattle, like the other great Pacific Coast cities, exceeded its quota in the campaign, accomplishing the result by reaching a largely increased number of investors.

Rev. E. Stanton Hodgkin was much impressed and encouraged by his experience as a seller of bonds. He says:

"Ever since the order went out from the city government suspending church activities, I have been engaged in soliciting for the sale of bonds in widely-scattered sections of our city and among all sorts and conditions, and races of people, and can truly say that in the many intimate conversations I have had with people I have been ministered unto rather than ministering.

"My faith in democracy, and in human nature in general, has gone up several degrees. Although I have sought many interviews under what, to those interviewed, were trying and irritating circumstances, and although everyone that I solicited had been solicited before, and most of them many times, I have not once received a discourteous rebuff. The sentiment of approval toward our government for doing just what it is doing, and anxiety to uphold it in every way possible, seems to me to be almost universal.

"The little sermon that I take home to myself from these past few days of experience is that while in a democracy people may become careless and frivolous and selfish in their ordinary and superficial life, the foundations of real character are laid and in times of crisis the deepest and best asserts itself and takes possession of our lives."

Contributed

The World in Transition

By Felix Fluegel.

There are many noticeable and even measurable stimuli which have wrought tremendous advances in the past four years, which are directly traceable to the world war. In all branches of science the genius of man has effected changes which a decade ago we would have thought impossible of attainment. But it is a terrible price we are asked to pay for this progress. Europe is staggering under the burden of the most costly war ever waged by mankind. And yet, we see behind the clouds of smoke and the fumes of poison gas, which have filled the lungs of countless thousands of our boys in the trenches, a world reconstructed upon an almost unbelievably grand scale. In fact, we today have an entirely new conception of the reconstruction of the world, a conception which not even in our wildest dreams seemed possible before we entered upon the arduous task of teaching the world the blessings of the principles of democracy.

The parasitic and sluggish evils of pre-war times are to be cast aside when peace comes to the war-weary peoples of the earth. Errors are to be rectified; freedom is to be the keynote of all of our political, social and economic activities. This freedom must be based upon mutual understanding and justice. We must, of course, be tolerant of the opinions of others, as long as such opinions do not work to the detriment of the great and undying principles of democracy. With convincing arguments we must also endeavor to rectify the errors we may see in others. We must patiently teach those who hold beliefs of a century past, like we would children, the distinction between right and wrong, between reaction and progress.

We are today in the midst of a period of transition. With remarkable heroism the world has passed the gravest crisis in the history of civilization. New hope fills our hearts, for the future belongs to the forces of liberty.

While the bells toll the approaching downfall of autocracy we can gratefully bow to the leader who is guiding us through the present period of transition with deeds and wise counsel!

The Scriptures

By John Carroll Perkins.

When Jesus used the word "scriptures," he meant those books that were used in Jewish worship and study. He did not mean the Old Testament, for the Old Testament as a single book did not exist until after Jesus died. If we note that Jesus used the word scriptures, not scripture, we shall have the key to a wiser understanding. The books that make up our present Old Testament were written before Jesus' time, some late, some early in the history of Israel. But they were never bound together or put together into one book. Each separate writing or group of writings preserved its individuality and was read and studied for itself. That is, there were sacred books, scriptures. There was no one sacred book.

The city of Jerusalem was destroyed by the Roman Titus, in those conquests by which Rome subjected the world to herself, in the year 70 of our era. Thus the center of Jewish life was gone. No longer a temple; no longer a high priest; no longer a place of common worship, to which the tribes might go up; no longer a center for Jewish literature, culture and religion. Some twenty years after Jerusalem fell, sixty years after Jesus died, a council of men who had faith in Israel's past met together in a town in Palestine called Jamnia. They were inspired chiefly to gather together and preserve the relics of the fast-falling structure of their past. Among other things they fixed in one book for preservation those writings out of Israel's history that to them seemed most worthy of "authoritative" preservation. Then for the first time was the Old Testament formed. In our ordinary way of interpreting the actions of men, we need simply say that in a convention of Jewish rabbis, a majority vote disclosed the selection

of certain ancient religious writings, for future preservation. The book thus formed has come down to us. Christian writers have changed the order of arrangement. And a sharp controversy that was waged over the value of the so-called apocryphal books—Esdras, Bel and the Dragon, Wisdom of Solomon and others—which many of us remember in the large old-fashioned family Bibles, was never settled. To this day Protestants reject the apocryphal books; the Catholic church retains them.

The New Testament probably has a more intimate and a more serious meaning for all our hearts. Let us ask how we happen to have a New Testament at all. There are twenty-seven books. Who chose them for us? Who put them together into one book?

To our imagination, the past is always enveloped in a cloud of poetry and romance. If we think of the early "church," doubtless the majority of us, in trying to picture its meaning, see in the mind's eye, vast cathedrals of beauty, crowds of happy worshipers, a definite order of church service in ritual, scripture, creed. The picture is a lovely one. But it is not correct. For many years of our so-called Christian era, the Christians had no churches. They had no uniform order of worship. They spoke or read as they felt at the time. They had no common creeds. They had no "sacred books," other than the books of the Old Testament. They had no definite organization such as we think of. They had no bishop or other officers, except to administer charity and keep the few details of worship in the individual churches in order. The more one studies the early church, the more he is struck with the simplicity, the spontaneous natural relations, the serious, but absolutely informal methods of procedure. Most Christians for two hundred years were not educated in our sense of a "liberal education." They were poor and humble. They were not "in society," as we say, either of the rich, the educated, or the refined. They were for the most part the common laboring people, digging in the mines,

slaves on the great Roman estates, farmers in the country, artisans in the city. Whatever else we may ever say about early Christianity, however often one sect after another in modern life makes appeal to the early church for its own example, we must never for a moment imagine that the life of the church now nor the outward ideas of the church are like those of the early Christians.

That Jesus somehow helped men to a better and a higher life is the only common unchangeable Christian possession. The *how* and the *why* and all the other interpretations of this vital fundamental thought, have never been uniform nor permanent.

Now I have tried to tell this story, not simply to portray those early years, but to show the kind of influence such people would have upon Christian writing. Naturally such people cared little for writing. Here and there some one like the author of the third gospel, that we call Luke's gospel, would as he says to his friend in the dedication, "write unto thee, in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." Or again a man like Paul would see that these emotional people were disputing with each other about what he had tried to teach them. Then he would write a letter like that to the Ephesians for instance and say, "Stop lying to one another and speak that which is true to your neighbors."

Thus we see why the early Christian writings are so few. Not one book of the New Testament was written by a man who ever saw Jesus. The most of the books that such people as the early Christians would write, would be full of their vagaries, strange interpretations of doctrine, strange thoughts and visions. The characteristics of those people make it perfectly plain why so few books have come to us out of that early period.

But let us never forget this, that whatever else these early Christians were, they believed in Jesus and his work. And they felt that somehow his life and spirit would help them to what

they ought to be, whether in this world or the next. They were faithful to him. They were passionately fond of moral living, as his disciples. It is easy for us to see in this the basis of Christian life.

As time went on; as the years following the death of Jesus increased; as men thought more seriously about Christianity itself; as Christian societies, scattered as they were throughout Roman territory began to discuss with each other the common ground of their Christian faith, there naturally arose differences of opinion. If differences, which was right? The stern and serious demand for personal morality, the faithful discipleship of Jesus of Nazareth, attracted men of Greek and Roman parentage and education. Men educated in the schools of philosophy entered the service of Jesus and brought their new methods of thought and life. Amidst all the strange contradictions of tradition they began to ask with a carefulness the early church never thought of, what Jesus actually said and taught. They began to collect sayings of Jesus, stories about him, expositions of his doctrines, letters of value for the beginnings of things.

One of these Christian sects became known under the name Gnostics. In their study they said, "Some of these records of Jesus seem to be true, some seem to be false. If Christianity is to amount to anything, we must know what is true." So they set apart certain writings. Their leader was one Marcion, who lived and flourished about the year 150 of our era. He selected ten letters of Paul and the gospel of Luke and put them together. He said: "In these books is all of Christianity we need to know." *This was the first New Testament.* This was the first attempt of anybody so far as history records to separate certain books from others and claim special authority for them. The Christians before this time read indiscriminately letters and writings, some of which we now have in our Bible, some of which have passed out of use. Marcion made the first attempt to choose certain books and reject others. This was the beginning of a

controversy that has not ceased even in our time. The whole theory, the whole conception of a certain definite, fixed, unchangeable collection of writings, within whose limits is all of Christianity and beyond whose limits one must not go, is a false conception. A Bible of this kind there never was except by the decision of some church council, whose authority may or may not have any peculiar interest for us. Marcion's attempt to limit scripture failed. He was cast out of the church by a majority vote. But his purpose, namely to find out and collect "authoritative" writings, did not die. The controversy he set in motion went on. In the course of time various church councils set various limits to the list of "authoritative" Christian writings. *In the year 367* do we first meet a list of books that corresponds exactly with our own. Christian scholars are never agreed as to any such absolute list.

The Westminster Assembly, convened in 1643, confirmed the "authoritative" list of books we call our Bible, for Protestants. The fact is that there is no chosen set of twenty-seven books that has the right to be set apart and called inspired. The first great result of Biblical criticism is to destroy the theory of a sacred book, and disclose the sacred Jewish and Christian scriptures, many books. Some of them are in our New Testament. Others are not in the New Testament now, having been excluded for special purposes, by the successive church councils, though many once were used in the churches just as the books now familiar to us.

All this is but a part of that knowledge of the Bible which it is the duty of every Christian to know. But we should learn to read each book by itself. Find out what the author meant to say; how he said it; how it compares with the teaching of other authors. The scriptures maintain their place and their interest, not through any theory of their inspiration; not because of any peculiar or extraordinary part they have played in the past, but because of their innate, their essential value in themselves. We are to search the scriptures with intelligence, with care,

with devotion, free from the bias of dogmatic authority. And then little by little, as we come face to face with the deep simplicity and earnestness of those who tried to make real as they could the transcendent power of the life of religion, we shall gain a strength and find a refuge for our souls.

Mrs. Robert E. Clarke

Our church in Spokane has just suffered a severe loss in the death of Mrs. Robert E. Clarke, a charter member, and a most dear and helpful lady. Mrs. Clarke came to this city with her husband in 1884, when the town was little more than a lumber village, recently honored as a railway station on the new Continental Line. Like a true woman and a loyal Unitarian she gave of her time, strength and ability in helping to fashion the life of the community in liberty and righteousness.

Especially interested in music, and in the work of the church, Mrs. Clarke greatly endeared herself to her fellow workers, and earned, as a good woman only can, the respect and affection of all who knew her. Fifty-five years, the loved and loving wife of a good man and pioneer, she made that home a center of happiness and inspiration. It was fitting, most fitting, that her funeral be held where her heart had so long dwelt, in the "home on the hill." A beautiful October day, a large attendance of friends and neighbors, appropriate music, and a sincere tribute by the minister of the church she had served so long and well,—together with the sweet ministry of the flowers,—this was her funeral. Perhaps it was a little as she would have wished.

It Doth Not Yet Appear

James Terry White.

The calling voices of an August day
 Wooed me into forbidden paths to stray.
 Physicians often think that to alarm
 The patient will preserve him from some harm.
 But why should mine insist that I avoid
 The midday sunshine, which my pain destroyed?
 Today my heart is strong, my spirits high;
 I have no fear; I am not going to die!
 The over-brooding trees their branches spread
 In cool protection of my troubled head.

And then I thought—the world was made for
life;
The whole creation is with beauty rife,
Which has not part in death; life's constant
bloom

Protests against annihilation's doom.
Life has a larger promise—life set free.
Then, too, there must a larger meaning be
To life's great happiness, seen as a whole,
That flows eternally from Beauty's soul.

Absorbed, I took no note that I had passed
Outside the sheltering shade; when all aghast
I realized I could not hear or see.

A feeling weird and strange crept over me,
That I had lost my way; and then there closed
About me waves of darkness. But, composed,
I reasoned,—it is but a fainting spell,
And into deep unconsciousness I fell.

It scarcely seemed a moment ere I woke.
I saw some passing friends, to whom I spoke;
But they were so absorbed in talk, they failed
To see, or even hear, me when I hailed.
I rose, and wondered if I had been long
Unconscious, for I now felt well and strong.
Renewed in body and in mind, I took
The old familiar path across the brook.
With a new sense of joy, well-being, peace,
Content, and of renewal of life's lease.

I reached my gate. I smelled the welcoming
box;

I saw the proud, coquettish hollyhocks
Setting their caps at the indifferent bees,
While all the pansies turned and nodded. These
Dear flowers my returning seemed to greet.
While noisy crickets chattered of the heat.
Then I went in, sank in my easy chair
Before my looking glass—without a care.
I noted the details of everything—
The old-time reminiscent furnishing
About the room—the book shelves, grave and
tall—

My long-dead mother's portrait on the wall
Behind my chair, that she might look on me,
With eyes, it was not given me to see.

I turned from her, and looked into the glass.
Did eyes deceive me? What had come to pass?
Was it a fancy of a fevered brain?
A fearful thought gripped me; was I insane?
Although I saw the portrait, chair and shelf,
*THE GLASS SHOWED NO RELECTION OF
MYSELF!*

Seized with a wild, unreasoning wonderment,
I hurried out of doors, with the intent
To find—was I, or all the world, awry?
Adown the old familiar road I ran,
Until I came to where my swoon began.
I saw in an unkempt, disheveled heap,
What might be a poor, tired man asleep.
I wondered whether he had swooned like me,
And lifting his limp shoulders to my knee,
I looked into the face I dreamed unknown—
*THE PALLID FACE I LOOKED AT—WAS
MY OWN.*

The thought flashed through my mind—Then
who am I?

Yet here were my familiar haunts, the sky,
The sun still shining—though it shone more
bright.

All seemed the same—but whence this wondrous
light.

That added a new glory to the scene,
As though dissolving some ethereal screen?

I was aware that all my former pain
Had passed, and that I now seemed young
again.

Then came a sense of joy and peace—the best
Of life at last attained!

“Ah, this is rest!”

I said. A voice replied, gentle and sweet—
My mother's voice heard in my dreams, replete
With tenderness and yearning, and that seemed
Th' embodiment of love, of which I dreamed.

Orphaned at birth, my mother seemed the bond
That linked me mystically with the Beyond,
For I had often felt her presence near
And now my mother's voice I recognized.
It said in tones familiar to my ear:
“Yes, rest, because you have just realized
That under you are Everlasting Arms.”
I asked: “If I am now above earth's harms?
Have I then yielded up my mortal breath?”
“Nay, nay! because there's no such thing as
death.”

“Am I in the next life?”

There's no next life!

* * * * *

There's not one life with God—another life
Away from God. His is one world, and rife
With blessings, in which God is All and All!
His omnipresence looks behind the wall,
So that He seems unseen—beyond the clouds.
But there is no Beyond! His presence crowds
The Universe with one continual Here!
What we shall be, it doth not yet appear!
But Heaven is not another world nor even
An after world; but Here and Now, is Heaven!

Then I awoke. It had been all a dream!
And yet, was it a dream? . . . or spirit-gleam
From a new life continuing our own
In realms beyond our ken, to thought unknown?
For if this life be all, how incomplete!—
Love lacks fulfillment, our ideals retreat,
Eluding capture, justice is denied,
Our highest longings are unsatisfied.
The heart cries for fulfillment of desires
That through our earthly journey it acquires.
It might be 'twas from Heaven an opened
scroll.

Vouching that soul communion hath with soul;
For always consciousness communicates
With consciousness, and love with love remates.

A light dawned on my mind, as from above—
How small my sheaf of knowledge of God's
love!

But in my mother's hands I leave the sheaf:—
Lord, I believe; help Thou my unbelief!

Events

Notable Supply for Berkeley

Our church at Berkeley is justly regarded as one of the most important in the denomination and the situation presented by the active war service of its highly satisfactory minister has been happily met. It is the desire of all concerned to keep the pulpit open for Mr. Speight, but in the meantime to have it supplied by a man who will command loyal support and hold the congregation to high standards.

Before sailing for France, Mr. Speight visited Boston and in conference with Dr. Eliot, after telegraphic communication with the trustees, arrangements of a very satisfactory character were made whereby Rev. Ambrose W. Vernon, D. D., lately minister of the Harvard Congregational church at Brookline, Mass., will occupy the pulpit from November 10 to January 25 inclusive.

Dr. Vernon is in the prime of life, forty-eight years of age. He is a graduate of Princeton and of the Union Theological Seminary. He holds a Master's degree from Yale, and the degree of Doctor of Divinity from Dartmouth. He has been a Congregational minister in Kansas, in Orange, N. J., and for nine years in the Harvard Church in Brookline, Mass., which is one of the strongest churches of the Congregational fellowship. For five years he was the college minister and professor of Biblical Literature at Dartmouth. He is one of the most popular of the college preachers, and has many appointments of that kind. He has always been known as a very liberal Congregationalist, and he is now apparently ready to transfer his fellowship to the Unitarians, with whom he is intellectually and spiritually in closer relation than with the older branch of the Congregational church. He has preached occasionally in our churches, but until this time he has had no regular Unitarian engagement. He is the author of "The Religious Value of the Old Testament," and editor of a volume on "Modern Religious Problems."

It is probable that when this ap-

pointment is concluded Dr. Vernon will return to the East to take charge of one of our most important pulpits.

Associate Alliance Meeting

The fall meeting of the Associate Alliance of Northern California was held at the Berkeley church, October 10, 1918. Luncheon was served, and the meeting was called to order at two o'clock by the President, Mrs. Shrout. Opening devotional exercises were conducted by Mrs. Miller. The minutes of the spring meeting were read by Mrs. Morrison in the absence of Mrs. Holmes.

A resolution from the board that the Associate Alliance recommend that each Alliance appoint a committee to attend to the sending of Unitarian literature to the camps and to the individual soldiers who have gone from each church. The adoption of the resolution was moved by Mrs. Wycoff. Seconded and carried.

The roll of Alliances was called with the following responses: San Francisco 16, Alameda 7, Berkeley 26, Oakland 12, Palo Alto 4, San Jose 7.

It was moved by Mrs. Wycoff, seconded by Mrs. Dutton, that the Alliances consider paying the expenses of one delegate to each Associate Alliance meeting. Carried.

Mrs. Baldwin stated that the two copies of the *Pacific Unitarian* were no longer sent to the Yale and Harvard, since these boats were no longer running, and asked where to send them. Mrs. Dutton moved that one be sent to the Palo Alto Defenders' Club and the other to the Defenders' Club in the Monadnock Building, San Francisco. Seconded and carried.

Mrs. Manuel gave the treasurer's report, stating that the balance on hand was \$28.56. A motion to invest \$10 in War Savings Stamps was made and lost. Mrs. Baldwin then moved that \$10.00 be sent to Mr. Speight to use in his work as chaplain. The motion was seconded. There was much discussion. Mrs. Shrout called Mrs. Wycoff to the chair while she spoke in favor of the motion. The motion was then put by Mrs. Wycoff and carried.

Mrs. Shrout appointed the following members on the nominating committee to report at the next meeting: Mrs. C. S. S. Dutton, Mrs. Mary Titus Hazeltine and Mrs. Herrmann Kruzi. Also the following members as the program committee for the spring meeting: Mrs. L. B. Wilson, Mrs. W. H. Caruth, and Mrs. Grace Heywood.

San Jose invited the Associate Alliance to meet with them for the spring meeting. The invitation was unanimously accepted.

Mrs. Wycoff read greetings from Miss Lowell, president of the National Alliance.

Suggestions from the Alliances were as follows:

Alameda reported a successful year, the holding of all-day meetings, etc.

Berkeley suggests that we keep in touch with the young people and that in these times all the different organizations of the church work together.

Oakland reported Red Cross work and the making of scrapbooks for the hospitals by young people, meeting from house to house for the purpose.

Palo Alto recommended Red Cross work and volunteer contributions for raising money.

San Francisco reported a strong W. S. S. unit, also a Red Cross auxiliary, no bazaar; and stated that no tea was served at the meetings; also suggested to send a thought to our boys in France, and lend a helpful hand to the minister.

San Jose suggested that we become acquainted with our ideals, and our working basis of salvation by character; therefore salute our flag and pledge our faith.

Miss Peek invited all to visit the new Unitarian Headquarters, 570 Phelan Building, and spoke of a card of greetings from London to our soldiers, which may be obtained there, also books for Christmas. Miss Peek asked that we buy any books through the Headquarters that they may receive the small commission. The books will cost the same to us as from the bookseller, and we shall be helping the Headquarters.

Mrs. Shrout then introduced Rev.

Bradley Gilman of Palo Alto, who spoke most interestingly of Booker T. Washington and his work. At the close of the meeting Old English Ballads were beautifully rendered by Mrs. John W. Beckman.

A vote of thanks was then given to the ladies of Berkeley for their generous hospitality, and also to the speaker, Mr. Gilman. Greetings were sent to Mrs. Holmes, who has so faithfully served the Associate Alliance as Recording Secretary, and who is at present absent in the East.

Respectfully submitted,

CAROLINE B. MORRISON,
Secretary Pro Tem.

Annual Report A. U. A.

The annual report of the American Unitarian Association is at hand and gives an impressive summary of its activities.

During the year it received gifts and bequests of \$187,000, a large part of which represents Trust Funds for special purposes. Societies and individuals contributed to the current work \$57,500, and for various war purposes \$52,000. The total receipts including income from invested funds was \$253,000.

Church extension, publication, pensions, missionary work and prescribed disbursements are the main divisions of expenditure.

Encouraging department reports give in detail a clear account of what has been accomplished, covering publication, religious education, church extension, new Americans, foreign relations, community service, comity and fellowship, publicity, library, ministerial aid and church building and loan fund. Of especial interest is the report of the War Work Council through its president, Dr. Samuel A. Eliot, giving account of its co-operation with national movements for winning the war, and with other organizations. A special commission on Food Conservation was immediately appointed and has been very serviceable. Co-operation with the Red Cross and the Young Men's Christian Association has been cordial and

of value. The council has been instrumental in securing the fuller recognition of Unitarians as chaplains. Four Unitarian ministers are now serving as chaplains and eight applications are pending.* In addition to this 37 voluntary chaplains or camp pastors are serving in the different training camps or cantonments of the national army.

Among the items of special interest to the Pacific Coast is acknowledgment of the bequests of Horace Davis of San Francisco for \$70,000, and Henry F. Spencer of Santa Barbara of \$5,000.

* At this date ten are in the service.

Unitarians and the Y. M. C. A.

So much interest is manifest in the relation of largely ostracized Unitarians to the Young Men's Christian Association, and so confused is the general judgment that it seems worth while to give the facts as presented by Dr. Eliot in his excellent annual report. It shows both what has been done and what has not been done.

"A few days after the entrance of the United States into the war a number of Unitarian ministers met at the invitation of the Council to consider what contribution our churches and people could most profitably make in the immediate emergency. After full discussion it was unanimously decided to advise co-operation with the Y. M. C. A. in its approaching drive for funds to provide "huts" for the soldiers at home and abroad. This action was noteworthy because, as is well known, Unitarians are not admitted to the councils of the Association and according to its constitution can have no part in its management. The endorsement was given because of the splendid work which the Association had done for the enlisted men on the border and for the armies in France; it was felt that it richly deserved support. In the campaign which followed, a large sum of money was raised from churches and individuals. \$40,000, in round numbers, passed through the hands of the special treasurer appointed to receive funds, and we believe we are not over-

stating the fact in saying that as much more was contributed directly by Unitarians to local treasuries the country over.

"After a few months Unitarian ministers began to apply for foreign service under the Y. M. C. A. The authorities of the Association had said they would be welcomed but there were practical difficulties involved which required mutual tact and good will to overcome. Unitarians and the Association had never before worked together, and it was too much to expect that closer affiliation could take place without some friction. Common sense, however, and a real desire on both sides to meet each other half way solved the problem. Unitarians are now freely accepted for service and receive the title of associate secretary, the word "associate" implying a distinction which has no practical meaning, but it does avoid open violation of the fundamental law of the Association. Under this arrangement thirteen Unitarian ministers and a considerable number of laymen have been commissioned by the Y. M. C. A. for service overseas, and it may be said that no one who follows the course prescribed for a commission and is otherwise qualified will be rejected because he is a Unitarian.

This adjustment registers a marked change in the relations of Unitarians and the Y. M. C. A. It probably does not go far enough to satisfy some Unitarians, but on the other hand it probably goes too far to satisfy some of the supporters of the Association. It does not guarantee that every Y. M. C. A. general secretary will cordially receive a Unitarian as a member of his staff; neither does it guarantee that every Unitarian will look with favor upon some principles and methods which are dear to the secretary's heart. But nevertheless it does indicate a long step forward toward keener sympathy and closer co-operation on the part of both parties. If both will exercise patience and forbearance, will seek points of agreement rather than of difference, will respect each other's convictions,—in a word, if they will

treat each other as gentlemen and Christians, we may hope for an increasing rapprochement which will be good for all concerned."

Jenkin Lloyd Jones

(An Extract)

In personal character, Mr. Jones was the soul of geniality and good will. Democratic to the core, he was a lover of all sorts and conditions of men, and an unfaltering believer in the human nature that is in us all. His guest room in Abraham Lincoln Center, open to every pilgrim of the spirit, was a fitting symbol of his open mind and hospitable heart. Especially did he love the young and ardent—those whose ideals were still fresh and faith unreckoning. He cherished each one of them as his own children, arming them with resolution, and helping them to courage. Barriers of nation, of clan, of caste, of convention, of denomination, he abhorred and resolutely endeavored to tear down. It is as impossible to conceive of prejudice and hatred present in his soul, as darkness present in the sun. Religion was to him a way of life, and that way, love. He detested what he called the "excess baggage" of the churches, and in this sense, accepted as a genuine tribute, the remark of a Catholic priest, made in answer to the inquiry of an anxious mother as to whether she could let her boy attend the classes at Abraham Lincoln Center—"Let him go! Jenkin Lloyd Jones hasn't got religion enough to hurt anybody."—*John Haynes Holmes.*

Trees

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

—*Joyce Kilmer.*

Selected

The Secret of Successful Service

Rev. William Day Simonds.

[Extract from Sermon at Spokane, Sep^r. 22.]

"Only a little time ago we were all thinking of and planning for success. It was our talismanic word. The politician ran his race not with the high motive of bettering the state, but to win honor and power for himself. The young man entering either of the learned professions was too often blinded to the nobler possibilities of his life work by too great hunger to gain all the laurels possible in his own field of endeavor. The business man often informed us that he was not in business for his health. So, the great majority of busy Americans were living and working and striving for success.

"A change has come over the spirit of our dream. This terrific war has at least done this for us all. It has made plain for us the insanity of selfishness, the evil and absurdity of a self-centered life. The one question upon our war-burdened hearts is just this: How can we render successful service to our country, to democracy, to humanity and in the great fields of education and religion? I take advantage of this universal desire to outline for you some of the characteristics of successful service and I place at the base of all that royal virtue, that parent of all excellency, sincerity.

"In the truest sense only those who are sincere can render real service in a good cause. The taint of insincerity is fatal. An insincere man or woman may be adroit, accomplished, pleasing or persuasive but never permanently effective in the higher realm of citizenship, education or religion.

"As essential to successful service we emphasize the note of distinction. Something definite, vital, necessary to be done only by those to whom the task is committed. As a society we are banded together to render to this community a distinct service. We entertain a kindly feeling toward all the churches and the people to whom they truly minister. Nevertheless we real-

ize that to us is given a work no other society can give.

"We are here to serve a multitude of men and women who are radical in thought and reverent in feeling and who are determined that religion shall conform to all ascertained knowledge and established science.

"There is necessity of cultivating the virtues of enthusiasm and high loyalty, making for permanent faithfulness and for that sterling endurance which is the mark of all high souls. In this work about which we entertain no illusions we shall constantly need three things—push, pluck and patience, and these in about equal proportions. With these I make no doubt that we shall be able to render real service and to win together an honorable success."

Trench Religion

By Louis J. Stellman.

[Note.—The religion of the fighting man in a front line trench has become an issue of such paramount interest that The San Francisco Bulletin has decided to print each week the views of a prominent spiritual leader on this subject in an effort to evoke a clearer understanding of its many complex phases. Mr. Stellman thus reports his first call.]

Rev. C. S. Dutton, pastor of the First Unitarian Church, reminded me more of a very alert young business man than the theologian type I half expected to encounter when I entered his light, roomy study in the south wing of the church. Rev. Dutton and I had foregathered to discuss Religion-in-the-Trenches and The-Spiritual-Regeneration - That - Will - Follow - the-War. We went at them, under his guidance, in a most businesslike manner; which is the way they should be "gone at" unless one is an arrant sentimentalist.

"This war will do one great thing for religion, unless I miss my guess," declared Rev. Dutton, "and that is to separate it from theology!

"The thoughtful man—especially in France—is thinking more of God and less of particular ways in which to worship him. The man in France has seen religion in action—on the firing

line; practically religion which has no time for creeds; which serves only that great human purpose of kindliness, helpfulness, love of brothers and faith in the right."

"Let's trace this thing back to the trenches," I said, "and see what's happening there. What sort of God-concept and heaven-concept is actually in the fighting man's mind before deduction sets in?"

Rev. Dutton paused for a moment to trace a scroll of pencil lines upon the blotter. "Do you know," he said, very earnestly, "I have an idea that the soldier is scarcely conscious of his religious moments in the trenches. I believe they are largely subconscious; he is there in that great vortex of elemental things; of terrible evil and wonderful good; of brotherly service and of hate; of passionate, unstinting sacrifice—and deliberate slaughter-efficiency."

He made a swift gesture, indescribable, but full of meaning. "Don't you see! They're so close to it all—those boys. If their capacity for feeling, thinking about it were anything like normal they'd be overwhelmed. . . . And so they just go on fighting. Between times they play cards or tell stories. Or sleep when they get a chance. I don't imagine, in the very nature of things, that they speculate about immortality."

"And what about God?" I asked.

"God," said the Rev. Dutton, "is to them, deep down in their hearts, a beautiful faith. A divine assumption! What more can God be to any of us?"

"That depends," I argued, "on what part of us fashions the concept. To the heart God is a Master Emotion; to the mind a variety of things; according to tradition, education, environment, God may mean an Omnipotent Ruler, the Ultimate of Imagery . . . or Cosmos. And to the spirit, God is the Conviction of Something Beyond."

"But, my dear sir," returned Rev. Dutton, with as near a semblance of impatience as I had yet seen him display, "can you imagine a soldier—in the trenches—analyzing thus? I think not. It is only we at home who take

God into little pieces—to learn what He is made of. They, so much nearer than we to life and death and the basis of things, are satisfied with living God and acting God. Doing—perhaps I had better say perpetuating—His will.”

An Insane Classic

A penniless lawyer of Chicago, hopelessly insane, who was an inmate of the hospital at Dunning, died a few years since, leaving nothing but the following prose poem, in the form of a will. It will outlive many a learned treatise destitute of imagination, fancy or sentiment; and even many a bit of verse illuminated by the glow of true poetic feeling. Incidentally it illustrates the kinship which often subsists between talent and mental observation, and may serve and correct current misconceptions with reference to the nature of insanity.

“I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as justly may be, to distribute my interest in the world among succeeding men.

“That part of my interest, which is known in law and recognized in the sheep bound volumes as my property, being inconsiderable and of none account, I make no disposition of in this, my will. My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

“Item: I give to good fathers and mothers in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly, but generously, as the needs of their children shall require.

“Item: I leave to children exclusively, but only for the term of their childhood, all and every, the flowers of the fields, and the blossom of the woods, with the right to play among them freely according to the customs of children, warning them at the same

time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein and the white clouds that float high over the giant trees. And I leave to children the long, long days to be merry in, in a thousand ways, and the night, and the moon, and the train of the milky way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

“Item: I devise to boys jointly, all the useful, idle fields and commons, where ball may be played; all pleasant waters where one may swim; all snow clad hills where one may coast; and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to have and to hold these same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances, the squirrels and birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all the pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

“Item: To lovers, I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

“Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships, and of possessing companions, and to them exclusively, I give all merry songs and brave choruses to sing with lusty voices.

“Item: And to those who are no longer children, or youths, or lovers, I leave memory, and I bequeath to them the volumes of the poems of Burns and

Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully without title or diminution.

"Item: To our loved ones with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep."

—*The Periscope.*

It is to the honor of human nature that there should be in the world so many men who are more deeply actuated by self-sacrifice than by selfishness. We all have heard how, when Garibaldi called for volunteers to fight under him for the liberation of Italy, yet told them he had no reward to offer them except wounds and death, volunteers crowded to his flag. Similarly, in the present war, Bishop Bury asked in the *Times* for an English chaplain to work in Siberia. He said frankly:—"Typhus is raging; cholera is expected; no remuneration is offered; the chaplain himself must pay all his expenses." To their honor be it noted no fewer than eighty clergymen volunteered to accept the repellent invitation.—*Christian Life, London.*

To the Rising Tide

Roar inward, all ye loud battalion waves
Upon the prostrate sands! Through somber
hours,
While dank the driving cloud-wrack shifts
and lowers,
I stand in awe to hear, beside the graves
Of my dead hopes, the spirit vast that raves
Along the cliffs. Chill falls the spray in
showers,
And condor-winged night at last devours
The bloodstained sun within his western caves.
What solemn ecstasies to-night are mine!
This tumult is the unexhausted might
That from the Universal Heart up-streams:
Each wave how like a throng of youths that
shine,
Splendid in strength, to battle with the Night,
Who rise from the black wreckage of old
dreams.

—*Richard Warner Borst.*

Death

Let not the shadows of death deceive you
When the one you have loved has passed away.
Let no consuming sorrows destroy you,
For is death not the dawn of another day?
—*Felix Fluegel.*

America's Part in War Unites Free Peoples

On this anniversary of the war it is well to reflect on the results that must inevitably follow its conclusion.

America's joining the war allied all free peoples.

The war became a contest between the new ideals, as represented by human liberty, civilization and humanity, and the old ideas of the rights of autocrats and man's inhumanity to man, which have made history hideous.

By dedicating our arms to humanity and justice we committed our power to a cause which must win—the fight for the things for which Christ lived and taught and for which Christ died. To assert that the enemies of these things shall triumph is to assume the injustice of God.

The soldiers of freedom are writing in their blood a new Declaration of Independence, a new Emancipation Proclamation for the whole human race.

When, by their sacrifice, the Golden Rule becomes a rule of action this will be a new world.

—*Gavin McNab.*

If I Have Tried

If I have tried to do my best,
And fail for lack of strength or skill,
If I have brought unto the test
All that I have of worth and will,
And then go down unto defeat—
I need not fear God's judgment when
I kneel before His Mercy seat;
For that is all He asks of men.

God does not say that we must win,
Nor are the souls of failures lost;
The weakest of us shall get in,
If, when our barks were tempest-tossed,
We tried to steer our course aright,
And gave our best to every task.
An honest effort in the fight,
Is all that God himself will ask.

And so I say, if I have tried
To do my best, I need not fear
When that dark veil is torn aside,
And I behold Death's angel near.
If I have lived up to the right
As I could see it, all is well;
Although on earth I lost the fight,
I'll have a place in heaven to dwell.

—*Edgar A. Guest.*

Delays are dangerous, and postponements harm when all is ready. If you are right strike when you are hot.

Truth and Falsehood

By Oliver Wendell Holmes

Good feeling helps Society to make liars of most of us—not absolute liars, but such careless handlers of truth that its sharp corners get terribly rounded. I love truth as chiefest among the virtues; I trust it runs in my blood... When we are as yet small children, long before the time when those two grown ladies offer us the choice of Hercules, there comes up to us a youthful angel holding in his right hand cubes like dice, and in his left spheres like marbles. The cubes are of stainless ivory, and on each is written in letters of gold—TRUTH. The spheres are veined and streaked and spotted beneath, with a dark crimson flush above, where the light falls on them, and in a certain aspect you can make out upon every one of them the three letters LIE. The child to whom they are offered very probably clutches at both. The spheres are the most convenient things in the world, they roll with the least possible impulse just where the child would have them. The cubes will not roll at all; they have a great talent for standing still, and always keep right side up. But very soon the young philosopher finds that things which roll so easily are very apt to roll into the wrong corner, to get out of his way when he most wants them, while he always knows where to find the others, which stay where they are left. Thus *he* learns—thus *we* learn to drop the streaked and speckled globes of falsehood and to hold fast to the white angular blocks of truth. But then comes Timidity, and after her Good-Nature, and last of all Polite-Behaviour, all insisting that truth must *roll* or nobody can do anything with it; and so the first with her coarse rasp, and the second with her broad file, and the third with her silken sleeve, do so round off and smooth and polish the snow white cubes of truth, that when they have got a little dingy by use it becomes hard to tell them from the rolling spheres of falsehood.”—*The Autocrat of the Breakfast Table*.

Flashlights on San Francisco
From 1864Charles A. Murdock
(Before Chit-Chat Club)

PART II.

I would, with due consideration, give you a chance to get settled and to have dinner, and then I would call to give you an evening out. You could choose from numerous attractive offerings. There would be several minstrel shows from which to select, but if Edwin Forrest and John McCullough were to play Jack Cade at Maguire's Opera House we would take it in, and would cross Montgomery street and proceed north, on the “dollar side”. We would soon pass the book stores of Chilion Beach and A. Roman & Co., and later, Bancroft's. We would also pass almost all the most important stores of every kind for at this period Montgomery street was almost the whole thing. Although I was not in the habit of frequenting the Barry & Patten establishment, if you really insisted on it we would make a brief call. At Washington we would turn to our left and proceed to what Charley Reed was wont to call “our destitution”.

After the very strenuous performance we would undoubtedly feel exhausted and in the need of fortifying food and would stroll up Washington street, passing Payot's foreign book-store, and in the next block, facing Portsmouth Square, we would reach the brilliantly lighted restaurant of Peter Job. We would surely find something good to eat and drink. On our hotel-ward way we would take the east side of Montgomery street, passing at the corner of Washington the largest business building in the city, Montgomery block. The corner would be sure to show life, night or day, for the Bank Exchange was *the* saloon of the city and the center of things generally. Most of the lawyers of the city were its tenants. (I mean the Block, though they no doubt could often be met at the Exchange.)

The next day you would want to see the business district, and we would stroll down Bush passing the recently opened “Cosmopolitan”, and at San-

some and again at Battery we would find the modern land of promise where many Israelities met fulfillment, waxing fat in the dry goods business. On California street we would find the shipping houses and hardware stores, and on Sansome, crockery, etc., at wholesale and retail.

If you chanced to be in need of good clothing I would call on Wm. Sherman & Co. at the corner of Commercial, while for a stylish hat we would visit Tiffany on Washington street, or Le Gay, on Commercial. But for solid big business we must go down to Front. Once Front, always Front, though four added streets in front of Front are confusing. Here were the grocery, liquor and provision stocks, and heavy goods, generally. Davis street was then, as now, the produce district.

Passing up Washington to Battery we would pause to gaze on the Custom House and the Postoffice at the right, and on the southwest corner would pass the recently established Bank of California.

Having had a glimpse of the legitimate I would want you to see something of the engrossing avocation of most of the inhabitants of the city, and we would pass on to Montgomery, stopping in to see "Samson and Delilah" by daylight and also the ten billiard tables of which the Bank Exchange could and did, boast. Then we would cross to the north side of the street and proceed to the Stock Exchange beyond Jackson. We would see groups of interested men watching the tapes in the brokers' offices, and messengers running in and out of the Board Rooms. I could gain admission to the gallery and you could look down on the struggling, shouting mob, buying and selling Comstock shares. You could not understand much, and no one really knew how much was being sold and how much was washing, but enormous transactions big with fate were every day occurrences.

As we came out we might notice a man with a strong face, whose shoes needed patching. If you asked me his name I would answer "Jim Keane", that he was just then down in his luck,

but that he would some day be on top. Starting back on the two-bit side, at Clay, we would pass a saloon with a cigar stand in front, and find a group listening to a man with bushy hair and a reddish mustache, who in an easy attitude and in a quaintly drawling voice, was telling a story. We would await the laugh and pass on, and I would tell you that he was a reporter lately from Nevada, and that he was called Mark Twain.

Very likely we might chance to meet at Commercial street, on the way to the Call office, a neatly-dressed chap, with an aquiline nose and light Dundreary beard, slightly pock-marked. He might nod to me and if I thought he looked friendly I would introduce Francis Bret Harte, private secretary to the Superintendent of the Mint, and the author of the clever *Condensed Novels* being printed in the *Californian*.

Luncheon being in order, I should be at a loss as to point of attack. "The Mint" would be satisfactory and would probably give you a sight of more prominent politicians than any other resort, but something quite characteristic was the daily gathering at Jury's, a humble hole-in-the-wall on Merchant street back of the Bulletin office. It was located conveniently opposite to the Clay street market, and four lawyers who liked one another and also liked good living were given a special table. Alexander Campbell, Milton Andros, Geo. Sharp and Judge Dwinelle would stop first in the market and select the duck, fish, or English mutton chop, for the day's menu, and one of the number would bear the choice to the kitchen and superintend its preparation, while the others engaged in shrimps and table talk until it was served. If Jury's were overflowing with custom there were two other French restaurants alongside. At one of them a few years later three Chit-Chat-Chat members often lunched together. When coffee was indulged in Has Brouck would call for "nearly all coffee"; Bunnell would say, "nearly all milk, just a little coffee", and Murdock, inclined even then to compromise measures, would say, "medium". The place

was finally given up from pure monotony. When prunes were ordered the methodical and thrifty proprietor would *always* serve eleven.

After luncheon we would follow Montgomery street out to its end at the Masonic Temple and Post street, where we would have a good view of the magnificent waste of Market street, great in design and promise but then the line of division between the city and the beyond. No wholesale business had passed the barrier. Opposite Montgomery was St. Patrick's church and an orphan asylum. Toward the Bay were a flour mill, foundries, planing mills, box factories and the like. Looking Twin-Peak-ward we would see an armory, St. Ignatius College, and shacks of varied shapes, variously occupied. Stretching to the South were residences, small shops and factories of all kinds. Everything miscellaneous and questionable was associated with the term "South of Market Street". It must be conceded, however, that it contained the most exclusive residence districts of the period. Rineon Hill and South Park were the abode of the aristocrats, but they were suburban. Market street was unfinished at each end. Steam cars ran out from opposite Kearney and no street cars ran below Montgomery street before 1870.

Wishing to show you the beginning of the residence district and a few of the residents I would cross Post street and we would start west. In the first block we would be arrested by a modest plate bearing the legend, J. D. B. Stillman, M. D., which would prove irresistible. It would be a pleasure to introduce you to a foremost citizen,—a good doctor, author of "Seeking the Golden Fleece", and ready for any public service. You would like him, and as his residence adjoined you might chance to see his promising son John. He and his brothers, Howard and Stanley, then slept serenely where the millions of the Crocker National Bank now repose.

Proceeding to Union Square, a prospect very unlike that of today would be presented. An immense pavilion intended for the annual exhibits of the

Mechanics Institute covered a large portion of it. Diagonally to the southeast corner stood the City College building, and east of that was a beautiful church edifice, always spoken of as "Starr King's Church". It was dedicated in January of 1864. Starr King died on March 4th. He had served the community unstintingly as preacher and patriot, and was loved, honored and mourned as seldom falls to the lot of man. By special enactment permission had been given for his burial beside the church he had built, that passers-by might be reminded of a brave and beautiful life.

Seeing the church, I would probably be reminded of one of King's most valued friends, and suggest that we call at the Golden Gate Flour Mill on Pine near Montgomery, the site now occupied by the California Market, and meet Horace Davis. We would be sure of cordiality and enthusiasm and I would feel that I had presented one of our finest exhibits.

For variety we would take luncheon at Frank Garcia's, on Montgomery near Jackson, a somewhat famous combination of restaurant and saloon, with compartments for groups of customers, where lawyers often met for consultation. There was an upstairs small hall for banquets. This was the early and pleasant home of the Chit-Chat Club, and was noted for its good cooking. After this refreshment we would stroll up Clay street, past the City of Paris, Burr's Savings Bank, and the fashionable boarding houses, to Stockton, where fine residences still lingered.

In walking the streets, or riding in the lately introduced street cars (fares 10 cents—four tickets for a quarter), we would likely meet many of our noted citizens, and surely some of our freaks.

When Sunday arrived I should ask you to express your preference as to church-going. If an Episcopalian you could go to Grace Cathedral at Stockton and California, or to Trinity church on Pine above Montgomery. The First Congregational was at the corner of Dupont and California, diagonally opposite St. Mary's, the only church building that is now where it was then.

The First Baptist was on Washington below Stockton, and the First Presbyterian on Stockton near Jackson. Calvary was on Bush below Montgomery.

In the afternoon I think I should venture to invite you to go out to The Willows, a public garden between Mission and Valencia and 17th and 19th. You would hear good music in the open air and could sit at a small table and sip good beer. I found such indulgence far less wicked than I had been led to suppose.

When there is something distinctive in a community a visitor is supposed to take it in, and in the evening I might take you to the meeting of the Dashaway Association in its own hall on Post street near Dupont. It numbered 5400 members, and met Sunday afternoon and evening. Strict temperance was a live issue at this time. The Sons of Temperance (Dr. Henry Gibbons, Sr., President) maintained four divisions. There were also two lodges of Good Templars, and a San Francisco Temperance Union. And in spite of all this the city felt called upon to support a Home for Inebriates at Stockton and Chestnut streets, to which the Supervisors contributed \$250 a month.

Of course you would not know San Francisco until you had been to the Cliff House. To do the whole thing in the most approved style a pair of fast horses would be required for the spin out Point Lobos Avenue. You might, however, be obliged to meet me at the Plaza and catch one of McGinn's busses that went on the hour. It would be all the same when you reached the Cliff and gazed at Ben Butler and the other monsters, named and unnamed. You would also see a large assortment of live sports, and rolling breakers, with wind or fog in their respective seasons, would greet you, then as now.

I think I would feel that I had slighted the residence districts if I did not make a special trip to Rincon Hill and South Park. The 600 block of Folsom especially would not brook neglect. The houses of such men as John Parrott and Milton S. Latham were almost palatial. It is related that

a visitor impressed with the elegance of one of these places asked a modest man in the neighborhood if he knew whose place it was? "Yes," replied the owner, "it belongs to an old fool by the name of John Parrott."

South Park was not extensive but it was choice. Fine houses surrounded an oblong narrow plot, and they were occupied by well-to-do merchants and foreign consuls. There were some fine places overlooking the North Bay, but the steepness of the hills retarded the tendency of the cream of population to rise to the top. When the cars were taught to climb hills they were soon covered.

I would be remiss did I not take you to the What Cheer House on Sacramento street, below Montgomery. It was a hostelry for men and was off the ordinary. It had a large reading room and a library of 5000 volumes. Also a respectable museum, and a special room where guests were supplied with all that was needed to black their own boots. The enterprising proprietor made a large fortune, a part of which he invested in turning his home at 14th and Mission into a pleasure resort. From 1866 Woodward's Gardens was our principal park, art gallery, and museum.

In 1864 the principal recreation ground was Hayes Park, at Laguna, Haight and Grove. It was quite attractive, and was reached by cars that connected with the steam line on Market street. There was also Bay View Park, a race-course, George Hearst, owner, reached from the Mission by a shell-road.

There is some satisfaction in finding a long-standing disease that has not proved fatal. Before 1864 I find it recorded that many men who do business in San Francisco have their homes in Oakland.

[To be concluded]

Our Father

Faith born of love, and fed by hope,
Sees God where reason's eye is dim,
And reason led by faith will prove
So strong that doubts can never move,
Nor clouds disturb our trust in Him.

—Thoburn.

Books

THE LITTLE RED WONDER BOOK—Lewis Gilbert Wilson. The Beacon Press; 50c.

Beginnings are matters of first importance, especially in matters of training. The great trouble is that they seldom come first. We wait too long before we begin. Especially is this a defect of religious training and suggestion. Not knowing how, most parents make no effort to cultivate or instill a sense of reverence or to relate the natural love of simple and beautiful things in the heart of a child with the love of God who gives us all things good.

Mr. Wilson has given us a very helpful First Book of Religion for Little Children. It is simple and small, but most seeds are small. It is intended for very young children and is within the range of small comprehension. It may be used with beginners in the Sunday school or by those who are perhaps thought to be too young to go to Sunday school.

It seeks to draw out answers to easy questions and to start little thoughts that lead to fine conclusions. It begins with wonders of one's self,—the seeing eye, the hearing ear, the useful hands, the willing feet, the beating heart. It goes on to father and mother, brothers and sisters, the very old. It considers the sun, the moon, the stars, flowers, pets, kindness to animals, living and dying, and the wonder of Jesus and of God. All in the simplest language and kindly, happy, reverent spirit.

It is a little helper that every young father and mother needs, and Mr. Wilson deserves our thanks for doing his task so well.

It may be found at Unitarian Headquarters, and will be mailed for 58 cents.

“DEMOCRACY MADE SAFE”—Paul Harris Drake. LeRoy Phillips; \$1 net.

An attempt to answer the question: How shall we be socially saved? this little book offers a definite and distinctly radical solution. Mr. Drake traces the industrial revolution that has been going on since the discovery of steam and electricity as a result of motive forces still existing by reason of which we should logically expect a political and social revolution of corresponding moment. The problem presented is to meet and subdue it to our requirements as a social whole. He finds revolution the first principle of permanent stability, and society is harmed by attempts to thwart the normal fulfillment of clearly defined social movements. We should concern ourselves with removing the causes which impel the orderly operation of social changes.

He frankly advocates the utter abolition of capitalism and outlines a new order that does away with all forms of money and unproductive occupation. From his viewpoint “The myriads of bookkeepers, cashiers, accountants, clerks, stenographers, agents, traveling salesmen, bankers and brokers minister only to the accumulation of private fortunes.” “With the abolition of rents, dividends and interest, a few million more people, who now do nothing whatever for the common weal, would be forced

to join the ranks of the industrial armies of the world. Suppose several million lawyers, preachers, butlers, flunkies and others engaged in personal service were to hear the call of Democracy to the extent of doing something creative for a living—what a wealth of labor would be freed for constructive, useful employment.”

The abundant product that would result “would be shortly able to produce such a wealth of commodities of every variety that every last man, woman and child on the face of the earth could partake freely—without money and without price—and there would still remain vast stores of unused food, clothing and building materials.”

He has utter contempt for the “present childish and stupid duplication of effort and competitive insanity.”

“Only the utter abolition of money and exchange in all its forms can prepare the way to real democracy.

It is a real satisfaction to find one believer in the new order who follows its logic and pictures what may be expected under it. His own faith in it is unquestioned, and there are many suggestive passages in the book, but somehow it raises quite as many questions as it attempts to answer, and forces a large doubt if we would be gainers could every one help himself to what he wanted without let or hindrance.

THE GIFT OF MIND TO SPIRIT.—By John Kulamer. Boston. Sherman French & Co., \$1.35.

The volume contains six chapters and treats of the conflict between religion and science. The purpose of the author is to lend a helping hand to those who travel the road of doubt. Mr. Kulamer's book is a view of life as seen by the spiritually minded layman.

THE NATIONAL ORDER OF SPIRIT.—A Psychic Study and Experience. By Lucien C. Graves. Boston. Sherman French & Co. \$1.35.

The book is an honest effort to establish the actuality of the existence of a future life through a series of communications afforded by a Mrs. Chenoweth of Boston. Mrs. Chenoweth is a psychic whom no less an authority than Dr. James H. Hyslop commends in positive terms. Walter Lucien Graves, while a student at Harvard in 1911, was killed by a railroad accident. This book is based upon his messages from the spirit world with the aid of Mrs. Chenoweth. Unfortunately, like the great majority of such communications, these rarely ascend above the seriousness of shallow gossip and cheap personal references. If one's mind undergoes the degeneration the average clairvoyant's messages would suggest, immortality is not so much to be desired, after all.

“THESE TIMES”—Louis Untermeyer. Henry Holt & Co.; \$1.25.

Mr. Untermeyer's first volume of poetry, “Challenge,” was true to its title. It had both force and fire and proclaimed a man deeply in

earnest and with independence of thought and the clarion call of one impatient of wrong. "These Times" is good poetry and it presents world conditions from a critical standpoint but with an understanding that is broadly sympathetic, and a background of high idealism.

He is no mild versifier nor a prescriber of sedatives. It is not poetry that lulls to ease and breeds complacency. It stimulates and invigorates. He is more ready to accuse than to excuse.

I come: a challenge hurled at creeds and sages."

There is intense vigor and strong suggestiveness in this collection of virile verse. It represents the restlessness, the impatience and the boundless aspiration of aggressive, modern thought. Much of the verse has a fine lyrical quality, and there is a wide range of characteristics. Humor is not lacking, though it often is yoked with sarcasm, as in these lines:

PORTRAIT OF A SUPREME COURT JUSTICE.

How well the figure represents the Law—
This pose of neuter justice, sterile cant;
This Roman Emperor with the iron jaw,
 Wrapped in the black silk of a maiden aunt.

That with all his protest against "a pat millennium and a world ensnared" he voices a fine faith is evidenced by:

IN THE NIGHT

He struggled down the twisting road,
Lost in the black, barbaric night;
Stumbling beneath a torturing road,
 Crying, "Alas! There is no light!"

His strength was gone; his spirit quelled
He stopped, and in a desperate mood
He raised his eyes . . . Lo, he beheld
 The stars—a conquering multitude.

A good story of the late Lord Haverham's school-days. Glancing through his pocket-book his mother saw a number of entries of small sums, ranging from 2s. 6d. to 5s., against which were the letters "P. G." Thinking this must mean the Propagation of the Gospel, she asked her son why he did not give a lump sum and a larger amount to so deserving a cause. "That is not for the Propagation of the Gospel," he replied. "When I cannot remember exactly on what I spend the money I put 'P. G.', which means 'Probably grub.'"

—*Christian Life*.

God

You call it *God*,
I call it *Love*,
In one great universe united,
For one great purpose!

—*Felix Fluegel*.

From the Churches

BERKELEY.—Mr. Speight reported at an Eastern port for embarkation on October 12th and presumably is discharging the duties of a chaplain in his customary whole-hearted and conscientious way. Rev. Clarence Reed was engaged for three Sundays, and on the 6th and 13th preached on "War-time Religion" and "The Lure of the Ideal." Then in consonance with the request of the health authorities the church was closed till the abatement of the epidemic shall be conceded.

On October 6th, Professor Louderback addressed the Channing Club on "War Mineral Problems." On October 13th an interesting meeting of the Northern Alliance was held, at which Rev. Bradley Gilman of Palo Alto gave an interesting account of a journey through the Southern States in the company of Booker T. Washington.

EUGENE, ORE.—Services recommenced after summer recess on September 29th in a very hopeful spirit. The ranks have been further depleted by removals. Mr. C. A. Brown, president of the board, and his good wife, are doing national service at an Oregon spruce camp. It is expected that they are absent only temporarily. Mr. Roy Andrews, the secretary, is in the Officers' Training Camp at Louisville, Ky. Their places on the board are filled by Miss Olive Allgire and Mrs. A. N. French. The new president is Dr. H. D. Sheldon, and Mrs. French assumes the duties of secretary.

Dr. Joseph Schafer, a member of the congregation, is doing conspicuous national service at Washington, D. C. He is vice-chairman and acting chairman of the National Board for Historical Service and is at present working on the war aims course of studies to be taken by members of the Students' Army Training Camps.

Owing to shortage of men the Board of Trustees appointed as ushers two young ladies, Miss Grace Knopp and Miss Martha Andrews. The church school has been placed under the capable superintendency of Miss Dorothy Andrews.

The pastor is afforded the opportunity of serving the University and the War Department by assisting in the history department which carries a special burden in connection with the course on war aims required by the war office for the S. A. T. C.

OAKLAND.—This month we have but little to report as our church has been closed for more than half the month owing to the epidemic of Spanish influenza, which has reached California, after working havoc in Europe and the East. The closing of public buildings is considered a wise step by most people, but a good deal of indignation is expressed that the saloons remain open.

Frederick Vining Fisher, former Director Community Campaigns, State Council of Defense, was to have spoken each Sunday of the month on "The War and Religion," but we had to be content with two addresses only.

October 6th: "The War and God. What Will the War Do to God?"

October 13: "The War and Myself. What Will the War Do to Me?"

Mr. Fisher handled both subjects in a most interesting and unusual manner, and the addresses were greatly enjoyed.

Well rendered patriotic music was listened to on both Sundays from Mrs. Swift, organist; Mrs. Macgregor, soprano, and Olive Reed, violinist.

PORTLAND.—Mr. Eliot is a member of the County Instruction Board for drafted men, is also associated with a committee for state war work. There are over 90 stars on the church service flag, four of them have been replaced with gold stars.

The ladies are working on sphagnum moss dressings two days and sewing for Belgians one day each week.

This church, with all others, has been closed for two Sundays as a preventive measure against Spanish influenza, and may remain closed for one or two more weeks.

For the two Sundays in October, before the church was closed, Mr. Eliot preached on "Shall Christianity Lose Its Cutting Edge?" and "The Three Most Dangerous Enemies of the Chris-

tian Church." At the Open Forum Mr. Barclay Acheson of the Portland Y. M. C. A. spoke on "The Local Instruction Board and Its Vastly Important Results" and Mr. Ellis F. Lawrence on "The Housing Emergency and How It Is to Be Met."

SAN DIEGO.—During the recent Fourth Liberty Loan campaign many special services were held in San Diego. Rev. H. B. Bard of the First Unitarian church held three Sunday morning patriotic services, the subjects being England, France and Italy, and in which local English, French and Italian people participated.

SAN FRANCISCO.—The first two Sundays in the month Mr. Dutton filled the pulpit, and filled it full. The last two by request of the Board of Health the church was closed.

At the first monthly meeting of the Channing Auxiliary Mr. W. V. Cowan, Secretary of the Council of Defense, spoke on "The Four Minute Man in Defense," and at the Society for Christian Work, Miss Frances Jolliffe spoke on "In the War Zone."

On October 3d the Men's Club held a well-attended and spirited meeting at which both sides of the Health Insurance Constitutional amendment were ably presented. Two earnest doctors opposed it and Mr. Chester H. Rowell of Fresno vigorously supported it.

SAN JOSE.—We are not having church now,—have not for two weeks—nor are any of the activities of the church going, but we are hoping to be allowed to meet soon and hold our deferred bazaar. We have a volunteer choir of eight voices, trained by our organist, Mr. Victor D. Ehle, which is a great addition to our service, and from which we expect some fine singing during the winter months. Our service flag now shows 26 stars, and a triangle will soon be added for Mr. John G. Jury, who is going in the Y. M. C. A. work.

Mr. Shrout has given us some very good talks recently, the September calendar being as follows: "The Future

of Unitarianism"; "The Place of the Doubter in World Progress"; "The Limited World of the Agnostic"; "Some Characteristics of the Believer"; and "Why the Orthodox and Liberals Differ."

While some of our members have suffered from the prevailing epidemic, we are thankful that all have been restored to health, and we look forward to renewed fellowship in the near future.

VICTORIA.—The first meeting of our 1918-19 session of the Victoria Women's Alliance was held on October 3rd at the home of the President, Mrs. E. J. Bowden. There was a very good attendance of members and we were much cheered and inspired by a visit from our newly appointed director, Mrs. J. C. Perkins of Seattle, who gave a very interesting address on the Presidents of the Alliance, from Miss Abby W. May to Miss L. Lowell.

Religion is nothing if not "the life of God within the human soul, directing and controlling conduct." At all events this is how the Founder of Christianity interpreted it. For none, presumably, will deny that his essential teaching is summarized in the Beatitudes, the soul of which is enshrined in the Golden Rule. In these few incomparable sentences we have the simple terms of the Gospel of the Son of Man to the world. Jesus ignored ritual; and although he frequented the temple, as was the custom of his time, he taught his disciples to seek a spiritual temple into which they might enter in the spirit of a little child. Hence the church which he founded was a kingdom of believers who should seek to do the Will of the Father even as he did it. This is the demand of Religion. It asks for simplicity of life, sincerity of motive, righteousness of conduct. To this end, forms and ceremonies are not essential; these are worse than useless unless they help men and women to find God and to exhibit the fruits of the Spirit—love, joy, peace and temperance in all things. —*The Christian Life*.

Sparks

Uncle William, hearing an explosion in the immediate neighborhood, said to his small nephew, sitting in the automobile beside him. "Get out, Jimmy, and look at the tire, and see if it is flat." "It looks pretty good," said Jimmy, upon inspection: "it's only flat on the bottom side."—*Everybody's*.

An English teacher sends these to the *Spectator*. They are taken from the classroom: "A cuckoo is a bird that does not lay its own eggs." "The Pope lives in a vacuum." "A decease is an incurable disease." "Magna Carta said that Common Pleas should not be carried about on the King's person." "The Sublime Porte is very fine old wine." "Rubens is a town in Belgium famous for paint."

The children had got tired of climbing trees and picking flowers. So the Sunday school teachers suggested that they should have an impromptu concert. One little mite sang; another gave a recitation. Then there was a pause. "Come, Willie," said one teacher to a member of her class, "you know 'How doth the little busy bee!'" "I don't!" said Willie, examining a fiery patch on his hand. "I only know he doth it!"—*London Answers*.

At Ludlow, this week, one of our readers came across a shop which appealed thus forcibly to those who gazed into its windows:—"If you do not see what you want, want what you see." There are many congregations who might benefit much by following a kindred maxim:—"If you do not hear what you want, want what you hear." —*Christian Life*.

Here is a simple, natural prayer which is said every night by a little child for her father at the front: "Please God, keep dear daddie safe in the war, and don't let him hold his head up too high in the trenches." A prayer, too, for all of us—that we may have grace not to hold up *our* heads too high.—*Christian Life*, London.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Goal and the Way

The future lies
With those whose eyes
Are wide to the necessities,
And wider still
With fervent will,
To all the possibilities.

Times big with fate
Our wills await
If we be ripe to occupy;
If we be bold
To seize and hold
This new-born soul of liberty.

And every man
Not only can,
But must the great occasion seize.
Never again
Will he attain
Such wondrous opportunities.

Be strong! Be true!
Claim your soul's due!
Let no man rob you of the prize!
The goal is near
The way is clear,
Who falters now shames God and dies.

—John Oxenham.

PACIFIC COAST UNITARIAN ACTIVITIES.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

Editorial

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It seems incredible that the war is at an end. A few months ago a very different ending seemed probable and imminent. That an enemy continually victorious and seemingly resistless would suddenly be decisively checked and then be driven steadily back and sent reeling home seemed wholly improbable. Though there was known to be want and suffering in the homeland, no one imagined that the vainglorious and super-satisfied German people would be compelled to accept abject surrender on terms of unparalleled severity.

The result was achieved by the wisest leadership and the most vigorous and determined warfare. On the Western front, armies stubbornly giving way, enheartened and strengthened by fresh troops from America, prodigious in numbers, turned on their opponents and forced victory through hard fighting. But perhaps the most effective result was achieved in overcoming the supporting sentiment of the people back of the armies.

The words of President Wilson, concurred in by the allies, went home to a misled people and the high purpose for which the war was waged disintegrated the force behind the armies.

Such a victory costs incalculably in sacrifice and all who have suffered and who have denied themselves have contributed to it. That the greatest war of all history should have come in this century of progress and enlightenment seems an anachronism, but the result shows enormous power of resistance

against reactionary forces. It seems the final struggle against autocracy, and a world allegiance to justice and righteousness. It is the end of the old order and its passing away could but cost a great price.

And now comes the day of trial for the victors. The terms of peace and the treatment of the vanquished are vastly important. The temptation to vengeance is strong. To mete out justice without passing over the line is not easy. Dr. Crothers happily draws the distinction between the two ends that may be followed. If we are wise we will not go on to "the bitter end," but to "the better end." Lloyd George is wise in reminding his associates of the result of an unjust peace forced on the French in 1871, and President Wilson from the first has made a distinction between the German people and their mad leaders. The military authorities in absolute control would listen to no argument but superior physical force, so we answered them with it, but indiscriminate hatred of Germans is undeserved and we must remember that we are to live with them. Justice will be hard enough on them, and even a great victory does not absolve us from the implication of the Golden Rule.

Among the notable achievements of the government in the past year has been the most beneficent provision for the dependents of soldiers and sailors ever made by a nation in the history of the world. Through the operation of the War Risk Insurance Act almost \$200,000,000 has been disbursed for the care and maintenance of the families and dependents of our fighting men.

In the year past the Bureau has written nearly thirty-five billion dollars of insurance. Our army and navy are

more than 90 per cent insured. It has made awards and is paying monthly compensation on more than 5,000 death and disability claims, and is paying monthly installments of insurance on more than 9,000 insurance death claims.

This stupendous task is a part of the work of the Treasury Department, and 13,000 persons are employed in its accomplishment.

Next to the imperative duty of American citizens to support the Liberty loan is their duty to hold their Liberty bonds. It is not full service to the country to purchase Liberty bonds and then throw them upon the market, thus putting upon others the real burden of financing the war. Unless the necessity for disposing of them is very great, every owner of a Liberty bond should hold fast to it. There is every probability of a considerable increase in values. It is a good business and it is patriotism to hold your Liberty bonds.

The United States government in its Fourth call asked a loan of \$6,000,000,000, an amount unprecedented in all the history of the world. Some 21,000,000 of the American people offered to the government \$6,989,000,000. Each Federal Reserve district and thousands of cities, towns and communities oversubscribed their quotas. Secretary McAdoo says that the Fourth Liberty Loan is the greatest single event in financial history.

It is a record of Americanism comparable with that of our soldiers on the battle fronts and our sailors on the seas.

Let the people at home hold every Liberty bond they have taken as evidence of their services.

California politics often verges on absurdity. Governor Stephens, who took

no pains to trim or to conceal his sentiments in favor of prohibition, was elected by some 125,000 majority, while two referred measures for temperance legislation were both decisively beaten. It is an instance of the unwisdom of divided counsel and the uncompromising attitude of those who are unwilling to accept what they can get if they cannot get all they want.

There can hardly be a doubt that the Rominger plan aimed at the suppression of the saloon would have been adopted if it had been allowed to stand alone on the ballot, but without any question it incurred the active opposition of those who favored out-and-out prohibition.

This is an instance where an appetizing fresh roll was spurned by those who preferred a dry whole loaf. The result is no bread.

A significant feature of the ballot presented was that practically all the state officials whose terms expired appeared as candidates of both the Republican and Democratic parties. Even the Fourth District incumbent congressman, Julius Kahn, was the candidate of both parties. His only contestant was William Short, Socialist, who received 7,000 votes, as against 38,000. Party politics has quite generally taken a vacation since real issues have arisen. And even the return to congressional control of the Republican party in no wise signifies a change of policy in the control of the war. There has been on the part of the minority cordial unanimity in the support of President Wilson's administration and there will continue to be. The changed political complexion is merely a reminder that the party out of office feels an equal interest in the prosecution of the war and the conclusion of peace and is not satis-

fied with the assumption that it cannot be trusted to share responsibility. Possible change in methods may result, but the high purposes and the forward movement that have been loyally shared will suffer no loss.

This number completes a volume of *The Pacific Unitarian*. It has to its credit a life a little over twenty-seven years.

Just what this credit represents, in actual value, is not easily determined. The basis of assessment cannot be fixed for it rests in the intangible.

If the editor-publisher be called upon to testify what expenditure has been made in the venture he would claim nothing more than an honest purpose to serve a cause that is dear to him. He has tried to do what he could to sustain and foster the Unitarian church, not for its own sake, but as a help to righteousness and truth. He has never been satisfied with what has been accomplished. He has tried to do his best, but hopes what he has actually done is not his best. He has signally failed in inducing others to co-operate in an opportunity that he knows is great;—this with full appreciation of individual occasional support. But the unconserved power running to waste, so much needed to meet the load presented, has always been a reproach.

Conscious unworthiness has needed as an offset evidences of appreciation, and that they have been many and convincing, accounts for continuance in the presence of difficulties. We will not particularize lest modesty be shown wanting, but however undeserved their testimony is too strong to leave any doubt that such a paper as *The Pacific Unitarian* might be worth all it would cost, either in money for its publication, or expenditure of effort on the part of

the best and strongest of our ministers and consecrated laymen.

Let it be borne in mind what an imperial domain we serve. Passing as incidental quite a decent scattering circulation in states east of the Rockies (fifty in Massachusetts, for instance), and in foreign countries (England, Scotland, Italy, Turkey, Japan, and the Philippines), think of the homes on this vast Pacific Slope—from Montana to Vancouver and from Alaska to Mexico, where an inspiring word might be helpful.

It is admitted that the name carries an implication of a denomination that limits welcome. But, on the other hand, it is an honest label of honest goods, in accord with the spirit of the pure food regulations. The public is entitled to know what it consumes, spiritually as well as materially. We have nothing to be ashamed of, for we conceal no deleterious acids or salts, and it is our purpose to proclaim a reasonable, sensible, kindly gospel—appealing to the broad humanities, and representing religion as a life force, and not a narrow method of escape from the wrath of an outgrown God.

Now, being a Unitarian publication in a modest and inexpensive form, within the means of any one likely to want it, we appeal naturally to two classes,—those who are Unitarians and know it, and those who would be Unitarians if they knew what it meant. In our thirty churches we have less than six hundred subscribers,—half of whom live around our Bay. Can there be any doubt that if every Unitarian family took and read *The Pacific Unitarian*, we would have a largely increased interest in the church, and a larger share of devotion to it?

Too many of us are lacking in enthusiasm, and unawake to either oppor-

tunity or responsibility. We need waking up, and the right kind of a paper can arouse the sleepy. If by concerted effort the number of subscribers could be increased a half the conference could be relieved of the \$300 a year it is supposed to contribute and the churches would lessen their contributions, and perhaps increase the preacher's salary—which they all ought to do.

There should follow an intelligent, persistent missionary campaign aimed to place the paper in the home of scattered Unitarians, where there are no churches, and also in the homes of unconscious Unitarians or potential Unitarians. It would not take very much effort to double the circulation of *The Pacific Unitarian*, and to quadruple its influence and value. We are always ready to send sample copies to any name sent. Let us all take hold together and make volume 28 the point of departure for a new advance. Will not some one person in each church society see to it that a committee be appointed or organized to co-operate in this obvious opportunity? C. A. M.

As kings and emperors are falling, it is well for us to look about us to discover the real kings and queens of the earth who are now to rebuild the world that the false kings have brought down in ruin so ruthlessly. After the Franco-German war, the world marveled at the wonderful recovery of France. That was because there were real kings in France that the world knew not of. Thomas Henry Huxley said that Pasteur by his conquests of the sheep and cattle diseases alone saved France enough in a few years time to pay the entire indemnity, and that was only a single one of his many conquests of equal importance.

The true kings are usually obscure

and unknown, while the false kings are received with acclaim and with pomp. When we see the awful ravages of the world war, the desolation and destruction of life and of property, we say, "How can the world possibly recover from the calamity that has come upon it?" The true kings of the world will recreate it almost as quickly as the false kings have destroyed and laid it waste. The genius that will set to work, when once this devastation is over, will reconstruct the world with a celerity that will be the marvel of all ages.

In order that these true kings or creators may come to their own, it is not only necessary to cast out kaiserism in the person of Wilhelm II, but cast out the kaiserism that pervades so much of our modern life.—E. S. H.

Now that the physical warfare is over and we meet again the problems of a normal world: now that the consecrated heroism and the meaning of the sacrifice of our soldiers passes into living memory, does not the preservation of the world's best life become a keener problem for us? What of us for whom the war was fought? Are we worth the dying of so many? Such a question must make a part of all our future problems. We shall continue to have our usual ways of life, touched here and there in the monotony and drudgery we know so well by the little lights of ambition and of service.—lights that flare up for a moment and then too often die away in our inattention, our lack of strength and power to realize the vision there revealed. But how these mighty sacrifices of men and of nations open wide the doors of larger life for us! They lift us quickly to the fields of a spiritual warfare. We are confronted by the illustrations of virtue and of devotion such as we had

never felt before. New standards of conduct arise like flocks of singing birds out of the common paths in which we hitherto had walked. Nothing can justify the sacrifices the men have made for us, unless our lives henceforth learn a new unselfishness, a higher vision of the good and pure, a sweeter generosity of the soul in all the intercourse of peoples in the earth.

We sometimes fear that war may bring a long and dangerous train of perils to society. There are so many of the sterner, harder, brutal elements of nature that stand out in bold relief upon the battlefield. But after all the things that really last are the actual traits of the soul. A record of true bravery, of genuine devotion, of unselfish service outshines and floods with light every dark and dismal episode of war. In so far as the soul is ready for the complete consecration,—and whatever else a soldier thinks, he always is aware of that possibility,—the sacrifice loses not in power and purity, whatever are the ways and means of necessary hardness, that place and circumstance compel.

The worship in a church, where the mood of religion controls, and the new vision of a world peace appears a possibility, must be attended with boundless hope. If offenses must still come, if errors persist in making their way into the councils of men and of nations, if blunders and faults of ignorance, or of too selfish wisdom still have place, in the faith of religion we need not see them. It is legitimate that in the hour of the worship of peace we should be privileged to kneel at its altar undisturbed. The heart has a right sometimes to enter into the joy of possession: to demand that the virtues of life shall be seen as full and free in all

their integrity. We have the natural right to make of our church a sacred shrine, where the visions of truth shall be unshaded and where the thing the heart vitally longs for shall be cherished without contradiction. In the mood of religion we will not see one hindrance to peace, that cannot be overcome. We will not be darkened by any cynic word, however sharp, or plausible, that would deprive us of our dream, or raise a doubt of what must be at the last.—
J. C. P.

Before the war it was customary for the German officers every evening in their mess rooms to drink in silence a toast to "The Day." They looked forward for years to the coming of what they called "The Day" when Germany would declare war, and they would have the opportunity of fighting for the mastery of the world.

The German people were systematically educated during a period of fifty years to believe that it was only a question of time until their nation would attain world mastery. This idea was emphasized for many years by their Kaiser and the leading officials of the German Empire, until the people of that country were led to believe that it was their manifest duty to rule the world. They looked forward with eagerness for the coming of "The Day."

For more than four years the people of the Allied Nations have been eagerly looking forward to the coming of "The Day." Many were the dark days during those long years of conflict. It seemed at times as if the war would never end. The days passed into weeks, the weeks into months, and the months into years, and still the soldiers were in the trenches. At each anniversary of the outbreak of the war, Germany had more

territory in Europe under its domination than the year before. Belgium, Servia and Roumania were overrun by the armies of the Central Powers, Russia completely collapsed, Italy suffered a staggering blow, while Great Britain and France had to place their civilian population on rations.

The coming of the American soldiers was as a rift in the dark clouds to the Allied Nations. Then began the Allied offensive last July. Victory followed victory, until on November 11 came "The Day."

"The Day" for the coming of which the people of the Allied Nations had hoped and prayed was the day of triumph over the armies of the Central Powers, which would make forever impossible the domination by brute force of one nation over the rest of the world, and would pave the way for the establishment of a League of Nations to enforce peace.

November 11 will be a day long remembered in the history of the American and the Allied Nations. It was a day of unrestrained joy. The streets of the cities were packed with happy throngs. The eyes of the people were radiant with a wonderful light, similar to that often seen in the eyes of the recruit who had just enlisted and was about to start to fight for the great cause.

San Francisco completely abandoned itself to celebrating the signing of the armistice, from Monday at 1:30 a. m. when the news arrived, to midnight of that day. Strangers clasped hands and all men were brothers.

Market street had been the scene of many processions, but the armistice celebration was something unique in its history. Many employers turned over to their employees their delivery wagons,

and the people with automobiles filled their cars to overflowing with soldiers and sailors.

There were all kinds of processions on that day,—processions of automobiles, processions of men, processions of boys—each trying to outdo the other in making noise, and processions of men and women from the factories and stores. A long procession on one side of the street was led by a band, and on the other side passed a small procession marching in the opposite direction led by two men and one woman blowing horns.

Every person felt free to celebrate in his own way, as long as he did not interfere with the way other people were celebrating. A prominent business man, completely oblivious of what he was doing, walked along Market street beating two skillets together as hard as he could. A well dressed respectable woman held in one hand a brass cuspidor and was beating it out of shape with a hammer. Fine limousines drove through the streets with wash-boilers or five gallon gasoline cans tied to them.

The people celebrated "The Day" believing that it was the most momentous day in the history of the world. They beheld with certainty the coming of universal peace based on justice, liberty, and humanity.—C. R.

My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of thy creation, finished, yet renewed
Forever. Written on thy works I read
The lesson of thy own eternity.

—William Cullen Bryant.

God keep us through the common days,
The level stretches, white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care
Then most we need the strength of prayer.
—Margaret E. Sangster.

Notes

The influenza is still in an epidemic state at Los Angeles and public meetings, including church services, are interrupted.

Rev. Ambrose W. Vernon, D. D., who is to supply at Berkeley for a stated time, occupied the pulpit on Nov. 17th and was very favorably regarded by all who heard him.

Rev. Augustus P. Reccord of the Springfield, Mass., Church, spent his vacation as Y. M. C. A. secretary at the State Pier in New London, Conn., finding it a well-worth-while service.

Week-day services at noon in King's Chapel, Boston, have begun for the seventh season. Rev. Sydney B. Snow gave the sermon on the opening day. Unitarians predominate, but there are honorable exceptions. Rev. Chas. R. Brown, dean of the Yale School of Religion, was the speaker on November 12th.

Rev. Andrew Fish has been appointed an instructor in history in the University of Oregon until June, at least. He gives half his time to the position and finds the duties very congenial. It came quite unsought and is an indication of appreciation and of the standing of our church in the city of Eugene.

On November 14th, the most remarkable union of churches in modern times was consummated in New York. Three of the numerous branches of the Lutheran Church, distinguished chiefly by their names of General Synod, General Council, and United Synod of the South, became the United Lutheran Church in America.

The editor of *The Christian Register* rejoices at the prospect of the lifting of the censorship on domestic and foreign news. He says:

"Publicity is on the side of right and freedom. We shall shout in gladness when we hear that our great American correspondents have gone into Germany, in particular, and will soon write back home."

At San Jose but two services have been held during the month on account of the epidemic. The long delayed bazaar will be held on December 6th.

Quite a remarkable and gratifying Thanksgiving service was held at Palo Alto. All the churches united, including the Roman Catholic, and as further proof of liberality Rev. Bradley Gilman, Unitarian, preached the sermon. Father Gleason read the proclamation.

A Thanksgiving service was held in the San Francisco church all by itself. The customary sale and bazaar has been omitted this year. More than its usual returns have been secured through direct appeal to friendly individuals in the congregation.

Rev. Henry Gow of London has been serving the soldiers in France. He writes to the *Inquirer*: "They care neither for doctrinal orthodoxy nor for doctrinal heterodoxy, but they do care for the simple human and religious truths which are at the heart of Christianity. The opportunity for our form of faith when it is affirmative and not negative is greater than I ever realized before."

It is a notable service which Prof. William F. Bade of the Pacific Theological Seminary in Berkeley has rendered in making accessible in a single volume some two dozen fugitive essays and papers of John Muir. The book is called "Steep Trails." Here speaks the poet, the scientist, the devout nature-lover, the skilled literary artist. No volume of Muir's reveals his remarkable qualities better than this; none is more rich and varied in content.

The Protestant churches of all denominations united in a patriotic service on Tuesday morning, Nov. 12th, in the historic First Parish Church of Dorchester, Mass. The principal addresses were by Rev. Samuel M. Crothers, D. D., and Rev. Howard A. Bridgman, D. D., editor of the *Congregationalist*. Following the custom of many years, the Baptist, Congregational, Episcopal, Methodist, and Unitarian churches of North Dorchester will unite for service on Thanks-

giving morning. The service this year will be held in St. Mary's Episcopal church. Rev. Harry Foster Burns of the First Parish, Unitarian, will preach the sermon.

A letter from W. D. Simonds of Spokane expresses regret that they are still under the ban and the hope that it will soon be lifted.

For the first time in one hundred and thirty-two years the Santa Barbara mission, established in 1786, is without a religious service, its doors being closed by the health authorities because of the rapid spread of the influenza.

The extension of a credit of \$9,000,000 to Belgium made recently makes the total advances by the United States to Belgium \$80,020,000. The total amount advanced to date to all of our associates in the war against Germany is \$7,529,476,000.

San Francisco is gaining in its standing as a law-abiding community. Its absolute compliance with the mask-muzzle ordinance arrested the alarming spread of the Flu, and in an amazingly short time practically eliminated the epidemic. The wholesale victory celebration was very hilarious, but the mask was adhered to, and no recurrence of the calamity resulted.

The Department of Religious Education at 25 Beacon Street, Boston, Mass., has now ready for use a set of thirty-nine stereopticon slides representing the settlement of Plymouth, continuing the story of the celebration of the first Thanksgiving. Another set of thirty-six slides, which the Department expects to have in hand in time for this celebration, covers the period next preceding, from the death of Mary Queen of Scots to the sailing of the Mayflower. Lectures explaining these pictures, usable in our schools and churches, furnished through the courtesy of the Congregational House, will be sent with the slides. There is no charge for this service, but borrowers are expected to pay carriage both ways, to make good any breakage, and to return slides and manuscript promptly.

Contributed

The French Spirit

Rev. Clarence Reed.

A French soldier who gave his life for the great cause said: "The spiritual element is the dominating force in this war." Four years of constant fighting, suffering and unrealized hopes were not able to break the spiritual strength of the French people. The spirit of France during the war has had about it something of the exalted nature of the highest forms of religion.

This has been to the French people a holy war. They have thought of it as a conflict between spiritual and brute forces. The Roman Catholics of France have been fighting for the ideals that may be found expressed in the Cathedral of Rheims and the Library of Louvain, the Protestants for freedom and justice because they are of the nature of God, the Jews for the idea of liberty that caused Judas Maccabaens and his followers to sacrifice their all, and the Socialists for their vision of social justice and economic betterment.

What is the bond that has united the people of France into a holy brotherhood, every man and woman being ready to sacrifice his life and all for the great cause? What caused Roman Catholics, Protestants, Jews and Socialists to vie with each other in their devotion to France? Unconsciously they defined the idea of God in more universal terms than in the past. God became to the French people the progressive realization of freedom, justice, and humanity.

During more than four years the French soldiers fed on the inner treasures of their souls. Some of them found inspiration in the supernatural hopes proclaimed by the Roman Catholic church, while orthodox Protestants were sustained by their belief in salvation through faith in Jesus Christ. The Jews of France believed in the triumph of the right, and the Socialists in the coming age of democracy.

25,000 Roman Catholic priests served in the French army as soldiers and officers, and of these only three hundred were chaplains. One hundred and fifty-

six Roman Catholic priests in the French army were killed in battle during the month of September, 1915, and two hundred and six were slain in the defense of Verdun. These priests serving in the ranks went into the valley of death with the same spirit that animated Jesus, when on the Mount of Olives he prayed: "Not my will but thine be done."

Quite a number of the Protestant soldiers in the French army are descendants of the refugees from Alsace. They fought not only for liberty, justice, and world peace, but especially for the redemption of the land of their fathers. Sub-Lieutenant Maurice Dieterlin, a Protestant by faith, wrote to his family the evening before he was killed in action: "I have spent the most beautiful day of my existence. I am glad to forfeit my life in order that my country may be delivered. Say to our friends that I am going to victory with a smile on my lips, rejoicing more than have all the stoics and all the martyrs throughout the ages. We are only one moment in eternal France. France must live—France shall live."

The Jews of France have manifested the same spirit of devotion as the Roman Catholics and the Protestants. They have fought for France with the same heroism that their forefathers used in the defense of Jerusalem. They have in many ways shown their appreciation of the free institutions of their country.

The most beautiful prose poem that has come from the trenches was written by a soldier of the Jewish faith. Not long before he died he described a sunrise as seen from the trenches: "Splendor of dawn! No hymn can compare to this which surges in the souls of men on guard in the trenches who after hours of waiting suddenly see appear the light of a triumphant day. At such moments a whole orchestra seems to sound within me. If only I might make note of these interior melodies which no earthly concert can render."

France has the richest literature of any of the nations as the result of the war. This is due to some extent to the genius of the French people in observa-

tion, analysis of personal feelings, and clearness in expression. This literature is to be found in private letters, newspaper and magazine articles, novels and poems.

The letters of the French soldiers are the most valuable treasures which have come out of this war. One of the best collections of these letters is that which has been interpreted by Maurice Barrès in his book entitled, "The Faith of France." As we read these letters, intended only for the home circle and intimate friends, we are able to look into the souls of the French soldiers.

One of the most remarkable series of letters are those by Jean Rival, who was a student at Lyons at the beginning of the war. Life was to him glorious with hopes, radiant with beauty, and transfigured with love. In one of his letters written shortly before his death, this young hero of nineteen years of age wrote: "I believe in God, in France, in victory. I believe in beauty, in youth, in life. May God protect me to the end. Yet, should the shedding of my blood aid toward victory, my God, let Thy will be done!"

The French in this war have revealed in a remarkable degree the virtue of courage. Her soldiers have given to the world a new Iliad filled with accounts of heroic deeds, even more glorious than those made immortal by Homer.

This spirit of courage has been universal in the French army. Marshal Petain said: "Do not speak of us, the generals and the officers. Speak only of the men. We have done nothing; the men have done everything. Our men are wonderful; we, their leaders, can only kneel at their feet."

The women of France have been no less courageous than the men. Marcelle Semer was twenty years of age when the Germans took possession of the town of Eclusier in which she lived. She hid sixteen French soldiers and afterward helped them to escape. When she was asked by the German courtmartial that tried her, if she had helped any French soldiers to escape, she replied: "I managed it so that sixteen of them escaped, and they are beyond your

reach. Now you can do what you want to me. I am an orphan. I have only one mother—France." She was sentenced to be shot, but the town was recaptured the day she was to have been executed, and her life was saved.

Marshal Joffre expressed the inner spirit of the faith of France in the words: "Our victory will be the fruit of individual sacrifice." France had a population of about 40,000,000 at the beginning of the war. During the war 3,500,000 French soldiers were killed, wounded, or made prisoners. There are at least 1,000,000 children in France who have been made orphans as the result of the war. If the losses of the American army had been as great as that of the French in proportion to our population, our list of casualties would have been nearly 10,000,000, and the casualty list of the soldiers from San Francisco would have numbered about 50,000. It is only by the use of comparison that we are able to appreciate the sacrifice that France made to win this war.

The Christmas of 1914 will be a day never to be forgotten in the history of France. The Roman Catholic priests in the army held masses in the churches near the front. Protestant ministers held services in the trenches. Agnostics talked to each other as members of a sacred brotherhood. It was a holy day when men gave not presents to each other, but consecrated themselves anew to France. Religion and patriotism were fused together on that day and all things were held in common, because they were brothers enduring hardships and facing death for the things which men hold most dear.

The artificial barriers that have existed between the different religions and sects in the past were not able to confine the French spirit during the war. As the stretcher-bearers of the Fourteenth Corps on August 29, 1914, were carrying back the wounded after a battle, one of the soldiers who was dying asked for a priest. A soldier called a Jewish chaplain whom he mistook for a priest. When he learned that the wounded soldier was a Roman Catholic, he secured a crucifix and held it before

the soldier until he died. A few minutes later this Jewish chaplain was struck by an exploding shell and died in the arms of a Roman Catholic priest.

One stormy evening a Roman Catholic, a Protestant, and a Jewish chaplain had been talking together. As they left the place where they had been conversing, they passed a number of soldiers who were digging a large grave to bury a number of their comrades who had been killed in battle. One of the chaplains asked the soldiers: "To what faith did they belong?" They replied that they did not know. This chaplain said to the others: "We can bless them each in turn." The Roman Catholic chaplain used the burial service of his church, then the Protestant did the same, and the Jewish chaplain followed their example.

In the fall of 1916 two non-commissioned artillery officers were killed at the same time. One of the officers was a Roman Catholic and the other was a Protestant. Two chaplains walked side by side at the funeral. Only one burial service was used for the two officers. The priest repeated the Pater Noster and then the minister repeated the Creed; the priest gave the committal and the minister followed with a prayer for the members of the bereaved families.

The French soldiers who accomplished so much toward the winning of the war were not a selected group of young men, but represented practically every man between the ages of eighteen and fifty who was able to use a weapon. Their courage was not that of a wild beast facing a foe, but that of the lover of the ideal who is willing to sacrifice all he possesses for what he deems to have supreme worth. It was a courage born of a love for country, justice, liberty and humanity. They also felt that they were fighting for the honor of their mothers, wives, sisters and daughters. Jean Rival led his men in one attack, shouting as he went over the top, "Forward boys! Forward with bayonets drawn for our women, our sisters of France!"

This war has shown the spiritual strength of the French people and re-

vealed to the world their dominating ideals. Alfred Cazalis expressed clearly in one of his letters the exalted spirit of France: "Should I fall in action, I ask one thing, namely, that the few consecrated forces in me may react upon those I have loved and who have loved me, and upon all my comrades in idealism and work." It was popular in Germany before the war to speak of the French as a degenerate nation. The French nation is today a symbol of that which is noblest among the nations of the world.

The French soldiers who have given their all to the great cause cannot die, even though their bodies rest beneath the soil of France. A greater France than even the France of the past will be developed. France that bore the brunt of this great conflict so heroically has a mission like that of Athens after the Persian Wars. The mission of France is to be the leader of the nations in creating the highest expressions of architecture, sculpture, painting, music, and literature that have ever been given to the world.

The Tardy Spring

When I am mindful of the tardy spring,
And weary for the sun and grass again,
And drearily the mournful winds complain
Nor any song of bird for comforting,
Then I arise, nor pause, but open fling
My casement to the darkling storms that rain
Their showers in volleys down the streaming
pane
To hail me forth in throaty clamoring.

Chill beats the tempest on my up-turned cheek,
Far lightnings gleam o'er solemn field and sod
Loud roar the torrents in a thousand vales.
Then, in the tumult, I grow calm and meek;
For I remember, storms belong to God,
And specter clouds and all the warring
gales.

—Richard Warner Borst.

"Every hope that wings us,
Making eagle free,
Every shame that bows us,
Every loyalty,
Each new joy and laughter,
Sorrows old that bide,
Are God's church-bells calling
To an altar-side."

One flag, one land, one heart, one hand,
One nation evermore!

—Oliver Wendell Holmes.

Prince of Peace, or of P's?

N. E. B.

The head wehrwolf of the rabid pack that has ravished and ravaged Europe these four years and more, would pose as a Last-Day avatar of the "Prince of Peace."

Is the Kaiser a Prince of Peace? I cannot see him in that light. He appears to me as a Prince of P's—and here are several of them:

Perhaps the most charitable thing that can be said of him (victim of his heredity and "the tradition of the elders") is that he is a madman with an exaggerated sense of his own importance and a reckless homicide in pursuit of his own ends, in one word, a *Paranoiac*.

In rating and breaking solemnly ratified treaties as mere "scraps of paper," when they stand in the way of his accomplishing a diabolical purpose, and by his unscrupulous evasion and treacheries he has proven himself utterly *Perfidious*.

In calculated schrecklichkeit, unsparing savagery and vandalism he is *Pitiless*.

When we think of the Lusitania and all the rest of his indiscriminate and dastardly murdering on the seas of defenseless men, women and children,—we must (though with apologies to the Algerines and the Buccaneers) brand him *Pirate*.

And yet, this monarchic monster.

"More fell than anguish, hunger, or the sea," is permitted for a season to wield tremendous power to horrible purpose. He is *Pestilentially Puissant*.

With all his profusely pious professions he shows himself at heart (again we must beg pardon,—this time of the heathen, for so calling him,) a *Pagan*.

The very incarnation of Prussian militarism we do him no wrong if we brand him: *Prussic*.

In fine, while scouting his crazy claim to be a "Prince of Peace," we can (loudly) acclaim him a "Prince of P's"—all of these:

Perfidious, Pitiless, Piratical, Pestilentially Puissant, Pagan, Prussic, Paranoiac.

And yet, now, how Pitiable! If such light were to break upon him as once blazed on Saul of Tarsus, could he survive it to rise up Penitent with humble hopes of a final Pardon?

A Christmas Entertainment

Chas. A. Murdock

The recurring Christmas festival is always something of a problem. The old story is always fresh, but the telling of it taxes the ingenuity if anything different is to be expected. Formal plays with numerous rehearsals are seldom worth while, and the simpler and more spontaneous an entertainment is the greater the probability of its success. With a little intelligent direction a charade is generally acceptable, and in the hope of suggesting an idea capable of development or modification, the following is offered.

A CHARADE

A word of two syllables in three acts. Period say 1850. Scene, New England. Costumes appropriate to place and time.

Characters, the leading Minister, Lawyer and Doctor of the town, constituting the School Committee, School Marm and Scholars of both sexes, all ages.

SCENE I.

Closing exercises of a District School. Teacher in charge: singing by the School, "The Old Oaken Bucket," "Roll on Silver Moon," "Aunt Dinah's Quilting Party," or anything old that all can sing. Recitations ad lib. "Casabianca," "Patrick Henry's Address," etc. etc.

Prize composition.

Address by Rev. Joseph Strong, chairman of the Board, who has a penchant for good spelling, and to find out how much the children know, asks that the exercises close with a spelling contest.

Teacher selects a girl and a boy who choose sides, the girl choosing first a boy and then a girl, the boy first a girl and then a boy.

The lawyer gives out the words and the doctor gives the medal with a few words of commendation to the winner.

Singing, "America."

SCENE II.

A church fair. Same characters. Tables with useful and ornamental articles for sale. Also popcorn, gingerbread and molasses candy. Special feature, a well with sweep, or bucket, that brings up prizes—10 cents a haul. It may be in charge of a modern Rebecca. Or if preferred, the scene may be a modern version of Rebecca at the well.

SCENE III.

The Christmas Festival. Rev. Mr. Strong makes a short address. Dr. Field is School Superintendent and runs the affair. Lawyer Jones plays Santa Claus and distributes presents. This scene affords opportunity for any Christmas recitations and for any number of songs and carols but must close with Nowell—which is the answer.

Every one must know that his best life is his silent life, his truest growth, his silent growth. What I am, what is my life, myself, is inside; and inside is all the work done that fashions me. The soul is not made as the statue is, with click of hammer and chip of chisel from without, but the soul is made of its own ingrowth, as a peach is.—*J. F. W. Ware.*

God Reigneth

It is done!

Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel!
How the great guns, peal on peal,
Fling the joy from town to town!

Ring, O bells!

Every stroke exulting tells
of the burial hour of crime,
Loud and long, that all may hear,
Ring for every listening ear
Of Eternity and Time.

Let us kneel:

God's own voice is in that peal,
And this spot is holy ground.
Lord forgive us! What are we,
That our eyes this glory see,
That our ears have heard the sound!

Ring and swing,

Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains,
Tell the nations that He reigns,
Who alone is Lord and God!

—*John Greenleaf Whittier.*

Events

George C. Gorham

Our Seattle University church adds a star of gold to its service flag. George C. Gorham was the son of Mr. and Mrs. Wm. H. Gorham, active in the church and all its interests. He bore the name of his brilliant grandfather, once prominent in the political life of California and nationally well known as secretary of the United States Senate. Young Gorham, who was a student in the University of Washington, specializing in forestry, enlisted shortly before the United States entered the war. He entered the Canadian service as a private in the First Motor Machine Brigade, Borden Battery, and was killed in action on October 10th.

He was born and lived all his life in Seattle and was a young man of fine character and good promise. He had an alert mind and a kindly disposition. He was studious and interested in his chosen profession. He loved the out of doors and while he enjoyed his home and revered his parents he was at home in the woods and had a wide sympathy with nature. He enlisted from no lust for adventure, but from a sense of duty and responsibility. He knew the exigencies of war and left all, knowing well that he might give his life, not for his country, for he enlisted before his country took sides, but for a great cause whose call for service he could not decline. He represents the illustrious band who have given life itself that the world might be a place where men could live and be free and be self-respecting human beings. That his promise of personal participation was cut short is of no vital moment. Length of life is of far less import than its manner and its purpose, and surely no life is lost where it is found among those nobly given.

Who sees his hopes fail, yet keeps unfaltering trust

That God is God; that somehow true and just
His plans work out for mortals;
He alone is great, who by a life heroic
Tires out the grip of adverse fate.

Meeting of Conference Directors

On Monday, Nov. 11th, the members of the Board of Directors of the Pacific Coast Conference within reach met for luncheon at the Stewart Hotel, and afterward held a business session at Unitarian Headquarters.

President Carruth, in outlining the work of the year, suggested as a first step that a systematic effort be made to secure a list of Unitarians, actual or potential, in each locality of the state, that we may know our possible customers and be prepared for circularizing them as occasion may require. On motion the Secretary was instructed to secure such lists as may be made available, and thereafter to mail an appeal, to be formulated by the officers of the Board, appealing for individual memberships in the Conference, as provided for in the constitution upon the payment of \$1.

A general enrollment of all affiliated, or in sympathy, with our Pacific Coast churches is hoped for. To the extent that they become members the churches will be relieved of contributions to the Conference. It would be of great advantage if the annual contribution to the American Unitarian Association could be the only collection called for, and it is believed that a general response to a membership appeal would accomplish this purpose. It is proposed to supply each member with the *Pacific Unitarian*, which is its official organ and reports its activities. Present subscribers, on the renewal of their subscriptions, will be considered as thereby becoming members of the Conference by consent.

The matter of adopting a budget and apportioning the contributions to meet it was considered and the following circular was ordered to be sent out at once.

San Francisco, Nov. 13, 1918.

To Our Churches:

Budget making is indispensable in every well-regulated organization, and it is the wish of the directors of the Conference to acquaint you at once with the responsibilities we unitedly face.

Our regular obligations are: \$600 divided equally between the *Pacific Unitarian* and the

Unitarian Headquarters, and, say, \$25 for printing and postage.

At the last Conference it was voted to add to the annual assessment a sum that in three years would meet the traveling expenses of a ministerial delegate from each church in the Conference to the general meeting to be held in 1921. It is estimated that \$175 annually will meet this expense. This would total \$800 a year to be met by the voluntary contributions of 29 churches.

We are led to believe that the amount will involve no increase of the contribution heretofore made if *every church* responds.

After a careful consideration of the matter of apportionment and of ability demonstrated in the past we feel that is a fair and equitable proportion for you to contribute.

The embarrassing feature of our business affairs is the tendency to delay contribution till late in the year. Our obligations run continuously from the first of the year and cannot be met without money in hand.

It rests with each church to determine the time and manner of collecting its quota. Unless it is preferable to combine the Pacific Coast contribution with that of the A. U. A. we would urge that it take the form of a *Thanksgiving Offering* to be sent to us, at Headquarters, by or before December 1st.

We are very desirous that every church, or preaching station send some contribution, however small the amount, that our bond of fellowship and our mutual helpfulness may be extended and strengthened.

Very respectfully,

William H. Carruth, Pres.

Bradley Gilman, Sec.

Chas. A. Murdock, Treas.

The first response to this call was from Berkeley, which five days thereafter sent its quota of \$80. Portland had previously sent its \$100. Woodland and Alameda have since responded. Further receipts will be reported as received.

Your Church Is You

If you want to be in the kind of a church,
Like the kind of a church you like,
You need not slip your clothes in a "Grip"
And start on a long, long hike;

You'll only find what you left behind,
For there's nothing really new;
It's a knock to yourself, when you knock your
church,
It isn't your church, it is *you*.

A church is not made by those afraid
To pay, and to forge ahead;
When every one works, and nobody shirks,
You can raise your church from the dead.

And if you can shake your Ego awake,
Your brother may shake his, too;
Your church will be what you want to see,
For it isn't your church, it is *you*.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St. Portland, Oregon; to reach this address not later than the fifteenth of the month.)

PRIEST, PROPHET, MINISTER—AND LAYMAN; THEORY AND PRACTICE.

Robert Louis Stevenson's often quoted saying is in point: "Men are saved not by bread alone, but principally by catch-words." And we quite miss the meaning if we suppose men are saved by catch-words at all, or if we do not own that they are lost by catch-words quite as frequently as they ever imagine that they are saved.

Which wisdom applies in particular to at least one and perhaps others of the words in the title above.

To at least one,—the word "priest"; a word of attractiveness and beauty to many, a word of repulsion and ugliness to many others. Catch-words are usually what they are because they have in them some double meaning that serves admirably for taunt, innuendo or indictment. Or if they are words usually good in their definition they are often exploited to cover something bad or indifferent. Such, for example, is the word prophet! To say something merely new and different is not to be a prophet; and yet because it is a catch-word we are apt to suppose that calling a man a prophet makes him so, and perhaps all the more to suppose this if he calls himself a prophet. Sometimes catch-words like catch-questions are traps.

For many of us who do not as a rule like the word "priest" and who do like the word "prophet," it might be a wholesome discipline to consult the dictionary. Among the definitions of "priest", for example, we find: "One who is authorized to be a minister of sacred things"; and: "One who is ordained to the pastoral office". Those particular definitions are not very terrible! But how is it with the word "prophet"? Among the definitions are these: "The interpreter through whom a divinity declares himself"; "one who foretells future events". And for "minister" (think of it!): "One who

is subservient"; "one who acts as a medium or dispenser".

If such definitions are to be found in the dictionary, are we quite fair when we load all the bad on the word "priest" and all the good on the words "prophet" and "minister", condemning the one and admiring the others?

All of which is to justify the contention that the three words do have good meanings, thoroughly legitimate and unforced, and that these good meanings answer to legitimate and permanent needs.

That is to say: Congregations, communities and society itself need those who by training or requisite experience can help bring men to a sense of sacred things and to the practice of the spiritual and truly social life,—they need priests. Again, they need men who shall guide them and inspire them in ways of truth, righteousness and liberty,—they need prophets. And again, they require that these men shall not be prelates but servants of the people and lovers of souls,—they need ministers. True priesthood, true prophecy, true ministry are overlapping and mutually interpreting functions or phases of one office.

A Jewish priest in the ancient day was so by virtue of pedigree and caste. A Roman Catholic priest is so by virtue of exclusive authority and privilege. But neither pedigree nor bureaucratic appointment are any more essential to the idea of priesthood than being born with a kink in one ear or than parliamentary confirmation for Anglican episcopacy.

Prophets of the old school in Israel (neviim) were little better than dervishes. Some prophets of the newest schools are prophets in name only. Neither institutionalism nor freakishness are necessary properties of a true prophet.

A minister may indeed be many other things, and even some things he

ought not to be, but he is essentially a lover of souls.

So much for the priest-prophet-minister. What of the layman?

A layman is a non-professional in any calling, though more frequently, as in this instance, the term is applied to those members of a church who are not in clerical office.

In ancient Jewish days the distinction, in the church sense, did not obtain; for the priesthood was a matter of caste, not of calling.

In the Roman Catholic and similar communions, the clerical and lay stand apart and distinct.

But in congregational groups the distinction is superficial and for convenience. All our clergymen are laymen so far as regards any question of caste or exclusive sacerdotal privilege or authority; and all our laymen are potentially priests and prophets and ministers by virtue of character and ability apart from any question of pedigree or episcopal succession. All our clergymen are laymen in the sense that Jesus was a layman; all our laymen are or may be priests, prophets and ministers in the same sense as Jesus, in however much lesser degree.

MORAL.

Enough of the theory: now a suggestion as to the practice!

Many of our churches "on account of the war" are "without ministers."

Do we not capitulate to the Romanist theory if we say, "no minister, no minister, no church"? And is this not equally the case whether we say so in words or by our actions?

A free church is never truer to itself and all it stands for than when it insists upon being a living, active church whether it has a minister or not! If it is without a minister, in the usual sense of that term, it is all the more truly a church if it invites some one among its members to lead its worship at the usual services, to break the bread of life and fellowship and help them in the practice of love to God and man.

Some of our pastorless churches are doing this very thing. Let it be pro-

claimed for their encouragement and for the incitement of others, that they are doing a perfectly consistent thing. They are doing what all pastorless churches ought to do. All followers of Jesus are laymen, for so was Jesus; but they are also fellow-members and brethren with him in a royal priesthood, a priesthood not of prelacy but of truth and service; and the best test of a minister's work in any parish is the degree to which he can render himself dispensable, at least so far as the essential church life is concerned.

Many of our churches are pastorless. It is not intended to minimize the loss or the drawback. But let us keep always in mind and maximize the possibilities of an earnest church life despite the loss and the difficulty. That congregation is indeed a true and happy one, which in the absence of a regular minister, maintains its services regularly and continues to serve in every way it can.

W. G. E., Jr.

Silence and Strength

When my burden of life grows too heavy,
When the turmoil and strife are too great,
When the pathway of duty is tangled
And love seems criss-crossed with hate,

I turn to the beautiful forest,
I wait in the silences there;
I list to the brook sweetly singing
And blend with the music a prayer.
Back again to my world of endeavor,
Made strong by that rare silent hour,
I thank the good God for his wild-woods,
His constant and all-healing power.

—Sophia Roberts Bartlett.

"Oh, the fret of the brain,
And the wounds and the worry;
Oh, the thought of love and the thought of
death,
And the soul in its silent hurry.

But the stars break above
And the fields flower under;
And the tragical life of man goes on,
Surrounded by beauty and wonder."

God hides Himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by Him possessed.

—William C. Gannett.

Selected

A League of Nations

The Christian Register in a recent issue contained a good number of interesting answers to the submitted question: "What kind of a League of Nations do you want?"

A few selected sentences will furnish seed for thought:

"The kind that will put the lawmaker and the judge over the policeman."—*L. W. Mason, D. D.*

At least the machinery for maintaining peace and for working out a body of accepted international law can be created and set going. The war has revealed the fundamental need for an organization to keep the peace, and to that thought I return as the expression of my first want. All things desirable are possible as soon as the forces of construction are definitely superior to the forces of destruction.—*Rev. Minot Simons.*

I want, in a word, such a League of Nations as will form a solid basis for a real Commonwealth of Mankind—a League that will represent not simply a political union but an ethical and spiritual association alive to the possibilities of the glorious new day of humanity that democracy's victory has brought within reach.—*Rev. E. H. Reeman.*

I want a League of Nations that would have the power to police the world very much as the United States of America polices herself—*Addison Moore, D. D.*

We want our League of Nations to displace the barbarous and discredited war system, which we have vowed to destroy. The nations acting together can and must do this.—*Chas. F. Dole, D. D.*

The world has made up its mind that it is not a safe place without a League of Nations. And since necessity is the mother of creation, it is destined to be realized. It is a problem of faith,—faith in the world-wide extension of good-will, and faith in *organization* to evolve the structure. Let the League

of Nations represent an ethical justice at its center and to its circumference; otherwise it will cease to be a world league, and quickly enough dwarf into a minor one.—*Rev. George Gilmour.*

A federation of free, republican states necessitates a police army and navy; a council for federal legislation and administration; and an international court.—*Rev. A. W. Littlefield.*

Whatever methods may be employed to accomplish such a League it is certain that it will not last unless it is conceived in freedom and nurtured on justice and good-will.—*Rev. F. W. Bennett.*

The new Federation would operate through (1) a Supreme Court of the Nations, with a Council of Conciliation, to settle disputes; (2) a Congress for International Legislation; (3) an International Army and Navy acting as a militia or police to maintain the law and the order, if infringed,—such a force being certainly needed at the outset in any case, to make national disarmaments safe. The objects in view are also three,—national security with permanent peace; organized helpfulness between the nations; combined guardianship of the weaker peoples.—*William C. Gannett, D. D.*

Pastoral Letter

Our church year of 1918-19 begins with this month. It is the beginning, also, substantially, of the second year of my pastorate. The year past has been a happy and hopeful one, as I have tried to understand my new conditions and to meet my new duties.

The year past has been more or less tentative, on the part of pastor and people. At the beginning of this new year we know each other better, we have passed through the preliminary stage of novelty, and I find myself greatly desiring and needing your intelligent sympathy and sustained support, as I seek to strengthen the good work already begun here and to make our church a real *organization*,—a work especially difficult among people as extremely individual as are Unitarians.

The first demand upon us all, today,

is for our help in winning the war. Yet we must not neglect other subsidiary duties. Our church represents certain of these. And I believe that there is a place in our city for such a church as ours, which rejects the factitious miracles of ancient legend and tradition, but bows in awe before the miracles in the world of today, a church which holds human intelligence and reason to be channels of revelation from God, yet trusts the guidance of those high ideals and insights which supplement reason without contradicting it.

This vital attitude toward the facts and truths of our own day and generation is the same as that of Jesus, in his time, and is therefore essentially Christian. Untrammelled by outgrown creeds, we stand with doors and windows hospitably open toward all truth, old or new, as it is given us to apprehend it. Our church holds that ethical sincerity extends not only into the field of conduct, but into that field of intellectual conviction which is the soil whence conduct springs. We seek, as a church, to nourish the spiritual aspirations and moral principles of men, without violating the integrity of their intelligent, rational natures.

I wish this pastoral letter,—if I may call it that,—to come into every household of such persons as are interested in these aims and ideals. Your minister alone, without your aid, can not make this church what it should be—not a congeries of individuals, eager for novelties, and neglectful of the laws of group-life, but true members, fractional parts, of an organized group, where each individual gives a portion of his selfhood to the maintenance of a group-life which transcends, in essence and efficiency, the effort of each contributing individual.

It is enlarging and uplifting for any man or woman to feel himself an organic part of a constructive, beneficent life larger than his own—be it a family, a church, or a nation.

BRADLEY GILMAN.

When I can explain a grass-blade, I shall know God.—*Minot J. Savage.*

America's Duty to Syria

(From America, Save the Near East)

So far the European nations which have associated with the peoples of the Near East have been either unable or unwilling to minimize, or destroy, those prejudices which have afflicted the Easterners for so many centuries. How could they, when they brought similar feelings with them? By their own mutual contentions and their seeking of "spheres of influence" by seductive appeals to the sects and clans of the East, the Europeans have served, at least indirectly, to confirm the Easterners in the errors of their ways.

Now America has a nobler appeal to make to the East. I do not say that racial prejudice has entirely disappeared from among the Americans. No. Unfortunately it still exists, but in a greatly modified form. The American-Algo-Saxon has not entirely outgrown this habit of his race but the New World has weakened it in him very materially. His own declaration that "all men are created equal" has served him as a new and quick conscience. He cannot ignore the dictates of this conscience without breaking the fundamental law and weakening the basic principle of his own social and political existence. He does sin against this Goddess of Democracy now and then, but always within the range of quick repentance.

Furthermore, America has been making the experiment of racial amalgamation on the vastest scale the world has yet known and with great success. Never since the world began did the children of so many races assemble under one flag to work out the problem of individual and national destiny as *free men* as are assembled in America today. The ancient Empires—Persia, Babylon, Assyria, Egypt, Greece, Rome—every one of them ruled many nations and races, but they *ruled* those peoples with a rod of iron, and did not educate them for citizenship and treat them as equals. So far in human history America is the noblest and most encouraging evidence of the hoped-for system of the "United States of the

World." This country has proven to the world that the sons and daughters of many different races and the adherents of many different creeds, millions in number, could live together peaceably, as free citizens of one commonwealth, and have one supreme national ideal. Through this intermingling of races in a free country the various human elements are realizing more clearly every day that "of one blood God hath made all the races of men," and not of many "bloods." The children of each race are learning most profitably that the other races are not so bad as they have been thought to be. They are discovering that the "objectionable" traits of every race have been emphasized and fixed through ages of mutual antagonism and separation of the races, and that friendly intercourse and co-operation for progress will do away with all such traits. Intermarriage is producing new and comelier faces and forming new alliances; business partnerships are creating new and larger interests; public education, by welding the various mentalities together, is producing a more magnanimous type of mind; and the one atmosphere of social refinement is revealing noble and lovable, moral and aesthetic qualities in the sons and daughters of those who have come from many lands. So in America even the Anglo-Saxon finds his own image and likeness in the children of "alien" races.

Above and beyond all that, because of this diversity in unity, American citizenship has a cosmopolitan outlook and a world-wide sympathy. According to an unwritten law the true American citizen is expected to be not only loyal to his own country, but a friend of mankind. He is expected always to see to it that his country, whether in peace or war, is the helper, and not the oppressor and spoiler of other nations.

Now could any other country undertake the reconstruction of the Near East with such traditions, hopes, and aspirations as characterize America's life? Could any other nation coming into the East inspire its peoples with the same confidence as that with which America

could inspire them? We have no warrant for an affirmative answer.

This country could go into Syria as a friend and helper, not only as a Power that is free from the age-old European complications and without the craving for a "sphere of influence" for herself, but with the tangible fruits of a vast and successful experiment in peaceably welding many racial elements together and making of them one free and enlightened nation. She could say to the divided and oppressed people of that Eastern country: "I come to you, not with a mere theory, but with an accomplished fact. Blood and creed allegiances can, without being destroyed, be subordinated to a national ideal and fulfilled by being merged into the larger allegiance to a national flag. I have accomplished the task, and I come to teach you the secret of my success."

America would have a great cloud of witnesses to this claim, not only in those enlightened Syrian immigrants who would return with her to the country of their birth to share in its rebuilding, but in the thousands of other Syrians of all clans and creeds who have, after a sojourn of many years in this country, returned to the East, carrying with them true love for the Stars and Stripes.

Under American guidance the Syrians would have no fear for their religious creeds. In the first place, America has no national church and no one faith that is upheld by national authority. The Mohammedan and the Druse, the Jew and the Christian of whatever sect, would have no occasion to fear that the faith of the "ruling power" would be forced upon him or given the preference above other faiths. The religious impartiality of America is well known to the East, at least through the Eastern immigrants in this country. But an additional and significant evidence of this impartiality was given to the Mohammedans, which should be of deep interest to the American public.

Shortly after the American occupation of the Philippine Islands the United States government sent an army officer of high rank to Constantinople to request the Sultan (then the ruth-

less Abdu-el-Hamid) to send a competent Mohammedan teacher to instruct the Philippine Mohammedans *in the faith of the Koran*. The Sultan was perfectly amazed, as were also the Mohammedan religious circles in the capital of Islam. They all marveled at the unprecedented generosity of a Christian nation asking the head of the Mohammedan world to give fuller knowledge of their own faith to her Moslem subjects, instead of seeking herself to convert them to Christianity. This American attitude would exert a most beneficent influence upon the much divided religious bodies of the Near East.

In the second place, while America has no national church, she is not indifferent to religion. She is not known to be an "infidel nation," as some European countries are. Notwithstanding her spiritual shortcomings, compared with other Western countries, America is a decidedly religious nation. Her regard for the Sabbath day and for the Bible is, I believe, highest among those nations, and her home life is more deeply religious than theirs.

This attitude, also, would not fail to appeal strongly to the deep religious instincts of the East and to revitalize in a practical way many of its static religions.

Again, in these respects America has what the Near East sorely needs to heal the divisions of its life and to lead it to its rightful place among the civilized portions of the earth. The great Republic must not evade the glorious duty of redeeming a redeemable people, as no other nation can.—*Abraham Mitrie Rhibany*.

Nature's Trust

By the faith that the flowers show when they
bloom unbidden,
By the calm of the river's flow to a goal that
is hidden,
By the trust of the tree that clings to its deep
migration,
By the courage of wild birds' wings on the long
migration,
(Wonderful secret of peace that abides in Na-
ture's breast!)

Teach me how to confide, and live my life, and
rest.

—Henry Van Dyke.

Reflections on the Epidemic

In the midst of the many complications of our war preparations, and as something of a shadow upon the bright prospects of speedy victory, comes the plague of influenza, which, so far as America is concerned, at least, is claiming more victims than the war itself. The unexpected coming of this dark cloud bids us pause and reflect.

If we regard this epidemic as an arbitrary visitation of Divine Providence, to be accepted with prayerful resignation, and which God will stay in His own good time if we but trust Him and implore Him earnestly enough—or if we accept it as the work of a malevolent being who may be exercised by religious formulas and rites—if we hold either one of these views, we are but victimizing ourselves physically, mentally and spiritually, and are sinking back into medieval darkness once more.

If, on the other hand, we accept this plague as the perfectly normal impinging of the great outside world life upon our human lives, the deadly effects of which can be avoided by arousing ourselves out of our mental sluggishness to a better understanding and knowledge of the laws of life, and a determination to bring ourselves into more perfect obedience to them, then we shall not only be putting ourselves in the way of most speedily and effectively staying the ravages of this epidemic, and making future ones impossible, but we shall be building out of the obstacles and calamities and sorrows that befall us today a stairway that shall lead future generations up to a surer and more satisfactory faith, hope and courage. We shall be learning to seek God, not as a Being afar off, but through the completest and highest union with the world life of which we are a part.—*Rev. E. Stanton Hodgkin*.

He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray;
And leaves his sons, as uttermost bequest,
A stainless record, which all men may read.

—Susan Coolidge.

The Great Day of Judgment

The New Testament writers as a rule anticipated with solemn confidence the approach of a great Day of Judgment, in this life or another, when the iniquities of the world should meet their retribution, and sentence should be passed upon human conduct by a just God. "The Judgment of the Great Day" seemed imminent. There was "a certain fearful looking-for of judgment." It was to be "a day of revelation of the righteous judgment of God." These prophecies of human destiny have seemed to modern readers remote and unverified, but they take on a new significance as we face the tremendous issues of the present hour. The world is awaiting the judgment of a Great Day, and waits for it with a certain fearful looking-for of judgment. As the German militarists before the war pledged each other to the Day of World Dominion, so—as the last phase of the conflict approaches—the Allied peoples look for the Day of Judgment on that wild and wicked dream. Never in human history did the future of the world so much depend on the deliberations and decisions of a day or an hour. Never were the sins of ambition, faithlessness, and cruelty confronted by so immediate a retribution. It may be that before these words are in print the "fearful looking-for of judgment" may be succeeded by the coming of "a day of the righteous Judgment of God."

It must not be forgotten, however, that this great day of judgment will judge the judges not less than the judged. The verdict of a judge is not less a disclosure of his own equity than of the criminal's guilt. Severe a judge may be in his sentence of the guilty to the penalty of the law, but the judge who permits passion, prejudice, or self-interest to stain his ermine is himself a criminal. It is before a similar day of self-judgment that the judging nations, and especially the nation which is most detached from the tragedy of the time, now stand. With what judgment they judge they must be judged, by history and by God. Rigorous they must be in exacting just penalties for hideous

sins, but it must be not as passionate prosecutors but as dispassionate judges. No nation ever offered itself for a great cause with cleaner hands or in a loftier mood than ours. We have asked for nothing but a safer and a saner world. But the crucial test of the American character is to be found not in the way we began the war but in the way we finish it. It is a question, not of terms but of temper. Is the spirit of unstinted service which summoned us to the great adventure to control the final decisions and desires? Can victory be lifted to the same height of idealism which inspired the free offering of blood and treasure? Having "carried on" without desire of gain, can we "carry through" without malevolence or revenge? Convicted the guilty must be, but without rancor; punished, but without bitterness; controlled, but by those who are self-controlled. The great Day of Judgment is the supreme test of the nation's soul.—*Francis Greenwood Peabody.*

The Star-Spangled Banner

An interesting historical episode is given in a letter to the Frederick (Md.) *News* from Mrs. Nellie Blessing Eyster of Berkeley, the grandmother of Paul Elder, San Francisco's foremost publisher. She writes:

"It was late in the 70s, when I still lived in Harrisburg, Pa., that one day a venerable gentleman called to see me. He was then a resident of that city and had been for many years. He was an octogenarian and his appearance at once arrested my attention. After a little desultory talk, he said:

"'You are granddaughter of Captain George W. Ent, I hear. I knew him well. In fact, I was the fifer in his company during the War of 1812. We reached Fort McHenry in time to resist the enemy and Baltimore was safe. You remember (for the fact has gone into history) the noble poem written on the occasion by Francis Scott Key called 'The Star-Spangled Banner.' It was born during that engagement and never was a song written under such turmoil. It was published in a

paper called the 'Wasp,' and read one night from the stage of the Holliday street theater. It set the people on fire. Nothing else was talked about.

Charles Durant, a member of our company, heard it read that night and he returned to camp, fired with enthusiasm, and told the boys about it. Suddenly he said: "Those words should be set to music. It should have a tune, and I'll find one. Heisley," he called to me. "bring out your old flute book and let's see if we can find one."

"I obeyed, and he, seated on the side of an empty box which had contained hard tack, began to whistle the tunes which I blew, one by one, as they appeared. Nothing suited the meter and none could be adapted. I was about folding up the book in despair when I noticed that two pages which had stuck together, had escaped me. I opened them and found one tune containing the queer title of "Anaereon in Heaven." "Try it," I said to Durant. He did and the first line ran smoothly. Then the second, third and fourth, until we reached the last two lines, then springing to his feet with exultation, he exclaimed, "Boys! I've got it. I've got it I'll sing the first six lines and then you join me on the last two lines," and they did, with such a war of sound as made the welkin ring. It was a grand success, that marriage of tune to the words. In a short time it was whistled on the streets and then rippled everywhere through the air. Surely as long as human hearts beat, that song will stir them with equaled fervor.' "

Religion and Progress

A discerning scribe has recently pointed out that the thoughtful man of the Victorian era "worshiped before the shrine of a secular deity of progress." "The world was better at two o'clock than at noon, and better at a quarter after two than two. It grew better while the Victorians were eating, while they were sleeping, and while they were amusing themselves. They were passengers on a limited train of betterment."

The war has rudely shocked this blind faith in evolution that proceeds as down

an easy gradient. Nor does our religion sanction the idea that good can be accomplished by any easy and painless method. Religion is a crusade involving the enduring of much hardship and sacrifice. It is opposed to any mechanical theory of progress.

To religion the test of advance is, Does it improve the type man? All change is not progress; movement can be backward or forward. The important thing is not that man is conquering the air but that he ought to be great of soul as becomes a conqueror. It is less important that we move fast than that we should move to some worthy goal. Religion's goal is better men and women.

Religion represents life as a sustained conflict between good and evil. Its view may be called the tragic view as against the comfortable theory of automatic advance. Progress is not even continuous and uninterrupted; it is the triumph of a force we call good over a force we call evil. Ask the despoiled girls of Belgium if evil is null and void, silence implying sound, as Browning said it was. Evil is real and in its effects at any rate very positive. Our religion would have us stand forth in all the shining armor of God and fight. The doctrine of the Fatherhood of God must not be construed into an easy toleration of wrong. A modern writer very truly says that "for the enthralling spectacle of God as Father, men have substituted a pretty picture of the eternal-grandmother."

Religion also contributes to progress in its emphasis a personal heroism and passionate service. The great struggle between good and evil is carried on within the soul of man. It is not waged by supernatural beings while helpless man stands shivering by, waiting the issue. Moral improvement is not accidental, it is an achievement; it is the result of the effort of individuals. God is dynamic moral force and evidences Himself in the moral valor of men. True men will prefer the unceasing struggle with its dangers to the ignoble path of safety and monotony.—*Rev. Andrew Fish.*

Books

AMERICA SAVE THE NEAR EAST—Abraham Mitree Rhibany. The Beacon Press, Boston; \$1.00.

Mr. Rhibany has purposely written a *brief* book on a matter in which he is peculiarly informed and deeply interested. It is most pertinent in that it covers the action to be taken at the peace council of the Allies. In view of the extent of the appeals for material aid it might be surmised from the title that the appeal voiced in the book was for food and from Turkish violence, but it is for a definite and practical treatment at the coming peace conference of that portion of the Eastern problem that applies to the territory facing the Mediterranean,—Syria and the Asiatic provinces that constitute the Near East.

Rev. A. M. Rhibany was born and brought up in the province of Mount Lebanon in Syria. He is now minister of the important church in Boston formerly served by James Freeman Clarke, and then by Charles Gordon Ames. He knows the peoples and conditions from life-long familiarity and deep sympathy, and views without prejudice or any narrowness the problem presented at this critical moment.

His brief book first conveys much needed information on the facts, and gives clear understanding of the distinction between the Syrian and the Armenians, and also the Mohammedan, the Jewish and the Christian peoples. He makes clear the misrule of the past four hundred years, and impresses the reader with how much depends upon what disposition is now made of the territory. That it should be returned to Turkey is unthinkable.

He discusses the various methods of future government that have been proposed. Syria, as a British or French colony, Syria a monarchy, a republic, or a group of independent provinces, without a central federal government. He finds none of these fitting or satisfactory and presents as "the most advantageous scheme of government for Syria, and safest for the world, a federal union of states, something like the American Union."

Damascus might be the capital, and the provinces or states, Palestine, Lebanon, Damascus and Aleppo. Each could elect its governor and legislature, and a new nation would arise in the Near East to greet the light of the new day. But this American system of government he would have under *American protection*. He cites the beneficent working of such a plan in Cuba, and feels it of equal promise in Syria.

He then proceeds to argue that it is America's duty to undertake this service. "Let America carry to the Near East the *wholesome* enterprises of her more advanced civilization, with democratic freedom as the center of their vitality."

"America will not depart from her declaration for 'no territories and no indemnities for herself' as her reward for entering the war. Nor would she be departing from this noble policy if she should accept her share of the 'white man's burden' by undertaking to liberate

and build up a country whose sufferings have been many and unspeakable. Let this, therefore, be America's demand at the peace council."

The book is on sale at Headquarters, 507 Phelan building, and will be sent by mail for \$1.10.

OUR PART IN THE WORLD—Ella Lyman Cabot. The Beacon Press; 75c. TEACHERS' MANUAL FOR OUR PART IN THE WORLD, 50c.

To the Beacon Press publications in religious education, edited by William I. Lawrance and Florence Buck, have been added these valuable books. They are a distinct accession and are timely when service is in the air and has so many significant illustrations. They are primarily intended for pupils of fifteen years of age but, will be of stimulating helpfulness aside from Sunday school usage.

The purpose of the course is indicated by the title. It aims at practical training and the stimulation of the purpose of helpfulness, and the impulse to do one's part in the game of life. The subject is very thoroughly and carefully presented, with an incidental and copious reference to helpful books that alone justifies the publication. In illustrations and references to incidents that are inspiring it is full and attractive. A fine spirit, sincerely religious but never mawkish and sentimental, pervades the book. One feels that the preparation of the work and of the suggestive manual for teachers have been most conscientiously done from a high ideal of aiding in religious education of a vital and important nature. It is a splendid book and not the least of its merits is that it demands a good deal of the teacher, and also supplies hints and helps that make acceptable service possible.

It is altogether fitting that a course of religious instruction, toward the close, should find connection with community life and helpfulness. To know the Will and how to do it, and to be inspired by the example of others to live as one ought to live, and to find the waiting opportunities and meet the responsibilities never greater or more insistent than today, is making religion real and vital.

THE THOUGHT OF GOD IN HYMNS AND POEMS—Frederick L. Hosmer and William C. Gannett. The Beacon Press; \$1.35; by mail, \$1.45.

It is over thirty years since these sweet singers of a profound faith collaborated in the publication of a book of devotional verse. It was warmly welcomed by those who had ears to hear, of widely varied and widely separated types of religious belief. Nine years later a second series of equal merit was offered. Both of these books have been out of print for several years. In the meantime these congenial friends, for most of the time separated by the expanse of a continent, have gone on breathing their ripened faith in lines of lyric beauty. The happy thought seems to have occurred to the managers of the Beacon Press to reprint the two still-

sought volumes as one and to add to it a third selection of later poems.

The contents are a delight and a fine exhibit of the hymns and verse that express our liberal faith at its best.

Several years ago I met at Dr. Ames's home in Boston an eminent English scholar who was lecturing at Harvard on hymnody. He expressed the great debt that the world owed to the hymn writers of America,—especially to Hosmer and Gannett. He said it was really remarkable how many hymns by our Unitarian writers had been included in English collections, regardless of creed professions. He was especially appreciative of the fine lyrical quality in Hosmer's verse and was anxious to learn all he could of him.

In the third series there appear forty-seven additional hymns and poems, divided as evenly as can be between the two writers. A number of them commemorate special occasions, ordinations, dedications, anniversaries and the like. Hosmer has a number of fine Christmas hymns, and tributes to Emerson, Lincoln and others. Gannett has a strong war lyric, "America Redeemptor," and closes with this verse, evidently written when longer waiting for peace was anticipated:

1918

Though the Christmas bells are muffled,
And the carols will not sing,
Still to faith the vision widens,
And the torsos challenge fling:
Slow the cosmic thought emerges,
Long the agonies of birth,
But the Master's purpose holdeth,—
Peace, Good-Will, the Christ on Earth!

THE WINNING OF RELIGIOUS LIBERTY —Rev. Joseph Henry Crooker, D. D. The Pilgrim Press, Boston; \$1.50.

Dr. Crooker has given us a book that fits the time. Freedom is one, and the story of the winning of religious liberty throws light upon political freedom. It is not to be ignored that, as the author says, "in the present world crisis, not Pope Benedict, but an American layman, President Wilson, has given expression to the conscience of mankind."

The book embraces four related and progressive chapters. The first treats of the Martyrdom of Man:—The cruelties of intolerance and the modern survival of the wicked spirit. The Pilgrims are honored and praised for doing a noble part in withstanding the wrong. He then turns to early prophets and protestant failures—Wiclif, Erasmus, Martin Luther; the glory and shame of John Calvin; Servetus, David. Protestant persecutions are cited, and substantial progress noted.

Then he treats of the independent congregation, and the change from sacrificial to educational methods in religion, the contribution of Oliver Cromwell, the teachings of John Milton, the Quakers, George Fox and William Penn; Voltaire, Priestley, separation of church and state.

The final chapter on the contribution of America, is especially attractive. It includes the

English beginnings, the exiles in Holland, and Robinson, their great leader. Then come the Pilgrims at Plymouth and their influence upon early New England, the Massachusetts theocracy, Roger Williams, John Cotton, and the Congregational way, the persecution of Quakers and Baptists, finally giving way to liberal tendencies. John Wise is called the father of American democracy. Then he treats of the influence of the Revolution upon religious liberties and America's influence upon the world. He does not claim all the glory for the Pilgrims, but he truthfully says: "But those earnest pioneers at Plymouth were the first to establish successfully on these shores a community which incorporated the civic and religious principles and policies which are now the central and dominant forces in American civilization."

In a Night Train

After days in the mountains of the grand Japanese Alps to come home I took a train from a country town.

It was evening.

There came in many people who would take advantage of being carried away while asleep. Eagerly and smartly each tried to occupy for himself the best seat and that as wide as possible.

Then talks of business;
Talks of money making;
Talks of politics;

And talks with jokes and laughter:
So annoying to the one fresh from the mountain air.

Only, after the night was well advanced as well as the train, when all of them had fallen asleep, I breathed easily.

or then the many heads were so many blocks and nothing more.

So many senseless heads before me.
Whatever longings they may be filled with when awake;
Whatever dreams they dream when asleep;
If the former after all be not of much value,
Only little different are they from the latter.

Some even looked dignified.
Certainly sleep is a temporary death.
Then, there is a foreshadowing of men's death masks,
And this is nowhere better shown than in a night train.

Now it is dawn.
Clouds have cleared up and I see the dark blue calm of heaven with the bright morning star in the bosom of it.

Never had I seen such a fine morning in the mountains during this week's journey.
How serenely beautiful is the dawn on Musashino Plain!

All the painful impressions of the night now forgotten,
I return once more to the grandeur of nature, and, looking intently at it, I close my trip and my sketches.

—Tetsuzo Okada.

From the Churches

OAKLAND.—After having been closed for five weeks, owing to the epidemic of Spanish influenza, which has now practically subsided, our church was reopened on November 24th, when the Rev. Bradford Leavitt of San Francisco gave the address, his subject being "The Greatest of All Questions."

Sunday School services are held every Sunday morning from 10 to 11 o'clock. There are three classes for children, ages 4 to 8; 8 to 12; 12 to 16; and a special class for adults, to whom a cordial invitation is extended.

The Woman's Alliance is working hard for a Christmas sale, and their meetings were resumed on November 25th.

The branch of the Red Cross which meets weekly in the Starr King Hall is continuing its good work; the members at the present time being engaged on clothes to be dispatched as soon as possible to Europe, where the need of them is as great, if not greater, than before.

We much regret to report the death of Mrs. C. C. Clark, an old and valued member of the church, who passed away on October 25th.

Unfortunately we are still without a minister, but Frederick Vining Fisher will occupy the pulpit during the winter and spring months. Mr. Fisher is well known and very popular in the Bay Cities and we are looking for large congregations.

POMONA.—The Pomona church resumed regular services on Sunday, Nov. 17th, after being closed three weeks on account of the influenza. This was not done because of many manifestations of the epidemic among the members, or fear of such; neither were the churches of Pomona closed as in Los Angeles and other cities, by edict of the health board, but by unanimous vote of the ministers' union. As the Unitarian church was not represented in the ministers' union the members did not feel bound by its vote, yet they thought it better to conform.

Annual meeting will be held on the evening of Tuesday, Dec. 3rd. Plans

are being made to have a genuine reunion on that date.

SEATTLE UNIVERSITY CHURCH.—The church resumed services after the ban of influenza was removed on Sunday, November 17. The service took the form of a commemoration for those whose lives were sacrificed in the war. A new silk service flag, the work and gift of a friend of the church, was presented to the trustees and accepted by Prof. Start for the church. There is one gold star to mark the devotion even to death of George C. Gorham. Young Gorham was born and educated in Seattle, studied forestry in the University of Washington, and was engaged in his profession in Canada. He volunteered in the forestry service of the Canadian army and went to England in August, 1917. But at the last he had joined the Motor Machine Gun Brigade, Borden Battery. Gorham was the son of Mr. and Mrs. William H. Gorham. His was a sacrifice of bravery and devotion our generation will worship and hold in precious memory.

A very interesting meeting of the Women's Alliance was held in the assembly room of the chapel on Wednesday, November 20. After the business Prof. Start gave a detailed account of the history and character of military training at the University of Washington. The Women's Alliance is a very active and efficient organization in the church, more than half the members of the Alliance in the State of Washington being in this church.

SANTA BARBARA.—We have been six Sundays without services and the prospect for the immediate future is by no means encouraging. We had all hoped to be permitted to hold a Thanksgiving service, but the influenza is still a serious menace and the health authorities are obdurate. The opportunity to occupy the church being denied us, we shall have to make all the more thanksgiving melody in our hearts. This year the basis for thanksgiving is very solid.

SAN FRANCISCO.—On November 16th the prohibition of church services en-

forced by the Board of Health as a part of the campaign to overcome the ravages of the terrible epidemic of influenza was removed, and one of the largest congregations seen for many a month gathered to renew consecrated usage. The mask-muzzle that has been so effective was still required, and presented a spectacle strange and unbecoming, but expressive of the submission willingly exercised when the public good demands.

All seemed to feel satisfaction and pleasure in again gathering in our beautiful and hallowed church.

Mr. Dutton was at his best in a sermon considering the New World that peace must usher in. He read the fitting words in which the Jewish people were adjured to build anew the city of Jerusalem, and applied them to this generation in the task it today meets.

We need the power to dream visions. It is an age of birth. There is before us a new pilgrim's progress. We must look forward and see what is not there, but what might be there. He referred to the striking prophecy of Robertson in 1852, at the date of the Crystal Palace, when the era of industrialism was at its height, and it was proclaimed that all that was needed was for each to seek his own interest, and all would be well. The great preacher uttered a bold challenge to this conclusion. He said it was false and must be shattered into atoms before man came to his high estate.

Today we fully realize a different conception. Much will be required in the new and better world we are to build.

First we need sympathy. We need to feel for others and to work for the good of all. We need the forward look and to follow it in faith. We need, too, to be daring, trusting the possibilities of human nature. We need strongly to cultivate the sense of human solidarity, and to work together for the building of the better world. Above all we must trust in a God big enough and good enough to make possible our ideals.

Rev. E. M. Burke has received appointment as chaplain with rank of captain.

Sparks

"What's all that noise over at the minister's house?" "Oh, he's memorizing his sermon; he always has to practice what he preaches."—*Judge*.

An enthusiastic American of German descent was very pronounced against premature peace. He remarked with great emphasis: "We must insist on *unconstitutional* surrender."

Mother: "Oh, Eric! I thought you were going to economize to help the poor Belgians, and here I find you with both jam and butter on your bread." Eric: "Why, of course, mother! One piece of bread does for both."—*Manchester Guardian*.

A certain college teacher reproved his students for coming late to class. "This is a class in English composition," he remarked with sarcasm, "not an afternoon tea." At the next meeting one girl was twenty minutes late. The professor waited until she had taken her seat. Then he remarked bitingly, "How will you have your tea, Miss Brown?" "Without the lemon, please," Miss Brown answered gently.

A youthful German, little acquainted with the English language, ran a dumb waiter at a relative's festivity. The beer became exhausted and through the speaking tube he asked if he shouldn't send up some champagne. His aunt responded, "Not much"! Whereupon he sent up two bottles, and when the next morning, she took him to account, he said: "Well, you said 'not much' and two bottles are not much are they?"

A famous jockey was taken suddenly ill, and the trainer advised him to visit a doctor in the town. In the evening the jockey returned. "Hello, Benny! Have you been to the doctor?" "Yes." "Well, didn't he do you any good?" "I didn't go in. When I got to his house there was a brass plate on his door—'Doctor Kurem. Ten to One.'—and I wasn't going to take a long shot like that!"—*London Answers*.

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Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

